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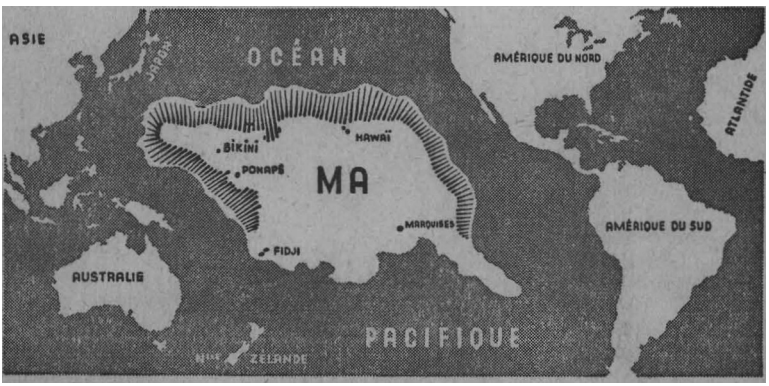
# LA MARCHE DES CIVILIZATIONS

*The Yuga of Sri Yukteswar*
*Historical Cycle, Legendary Cycle,*
*Atomic Age*



BOOK SELECTION
21, Rue de Seine - PARIS-6'
— 19 52 —

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# L A M A R CH E

## D E S

# CIVILIZATION S

*The Yuga of Sri .Yukteswar*
*Historical Cycle, Legendary Cycle, Atomic Age*

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21, Rue de Seine · PARIS-6'

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*Les Directions heures,* Adyar, ed., Paris 1948.
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RIS 1951.

In preparation :

*Astropsychology.*

Translations:

*Autobiography of a Yogi,* by Paramhansa Yogananda, Adyar 1949 (2nd edition: 1950).

Forthcoming :

*The Cosmic Mother,* by Paramhansa Yogananda. (The Selection of the Book.)

In preparation :

*Vers l'Etoile Bleue,* poems by N. Coumilev (trans. Russian).

*To the men of today, of a world adrift, who will see tomorrow and who will straighten it out.*

We inhabit a star. We're in the Sky 1
(C. FLAMMARION, *Stella.)*

What has been is what will be, and what has been done is what will happen , there is nothing new under the sun... We don't remember what is ancient; And what happens in the sequel will not leave a memory for those who will live later.
*(Ecclesiastes,* I, 9 and 11.)

So, again, you become young again, knowing nothing of what happened here, or at home, in the old days... You do not know, because for many generations the survivors died without being able to express themselves in writing.
(PLATO, *Timae-e.)*

Le Swàm i Srî Yukteswar

# FIRST PART

# PREFACE

Swami Sri Yukteswar (1855-1936), of the Giri branch of the Swami order , was a very great sage, a very great saint of modern India. The orientalist Evans Wentz paid tribute to him in these words :

" It was at Puri, in the province of Orissa, in the Bay of Bengal, that I met Sri Yukteswar. He was then the superior of an *ashram* near the shore and devoted himself to the spiritual training of a group of young disciples... Sri Yukteswar had a noble bearing, a pleasant voice and conversation; He seemed worthy of the veneration with which his disciples surrounded him . He was held in high esteem by all who knew him, whether or not they were members of his community. I see him clearly as he appeared to me when he greeted me at the door of his hermitage: tall, upright, ascetic-looking, dressed

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(1) Pronounce Shri Youkteshwar.

of the saffron-coloured dress of beings who have renounced the world. His hair was long, slightly curly, and he wore a beard ; His body was muscular, but thin and well-made, his demarhe betrayed energy. He had chosen as his earthly residence Puri, the holy city where long theories of pilgrims flocked daily from all the provinces of India to the famous Temple of Jagan nath, " Master of the World ." It was in Puri in 1936 that Sri Yukteswar cast his mortal eyes at visions of this transitory state of being and passed away, knowing that this incarnation had brought him to final completion. (1)

His chief disciple, Paramhansa Yogananda, devoted many chapters of his book to him, full of love and devotion to this stern but just master, whom he called the *Jnanavatar* of India, the Incar nation of Wisdom, " sweeter than a flower, as far as goodness is concerned, mightier than thunder when principles are at stake ."

The *theory of the Yuga,* or Ages of Mankind, is set forth in the introduction to *The Holy Science* ,

This is a small book which reinforces the quintessence of Sri Yukteswar's doctrine, which is of unequalled performance, although difficult to access for most Western readers, half of the quotations being in Sanskrit (Sri Yukteswar studies parallel texts from the Bible and the scriptures of India).

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(1) Preface to *Autobiography of a Yogi,* by

Paramhansa Yogananda, Adyar, Paris 1949.
(2) See *Bibliography,* page 109.

In this *Introduction,* Sri Yukteswar defines the theory of the Yuga, expounds its principles, but he gives only a few points of reference in time for verification. I thought it would be interesting to fill this gap by developing the theory. It should be noted that Sri Yukteswar foresaw the advent of the ato· m1que.

Let us add that it is less a question of an astrological theory than of a convenient method of dating the great cultural facts, the great stages of civilizations. We will see that, contrary to the current oceidal science, the Orientals believe in the superiority of ancient or legendary civilizations (for us!), the decadence having begun, according to them, around the year 3102 BC.

C. D.

# INTRODUCTION

In the dark hours of history, in epochs such as ours, when the world, hoisting the black sail, is sliding towards perdition, when science itself, which seemed destined to ensure the possibility of a world civilization, denies itself by placing itself at the service of a principle *of* destruction; At such times, one is tempted to ask whether history, instead of representing a continuous progression, like the evolutionary theories in favour towards the end of the last century, is only a road towards total destruction, which is accelerating by the hour ? Will our world suffer the fate of Babylon ? Seldom does the Arab pitch his tent on the spot where once stood the proud palaces, the terraced buildings with hanging gardens, the cyclopean walls where six tanks could pass abreast, according to the legend, handed down by Herodotus ? What will be left of our civilization in a few millennia?

When will the limestone of our public monu ments, the ephemeral archives of our libraries be eroded? In a few generations at most, the very memory of it will fade. The father may still remember it, and the son will only know the name. The Colonies, detached from the Metropdle, left to them· will soon slip into barbarism... Which brain will keep the memory of our cities, blown away by superbombs? What hand will it fix on stone or clay the wonders of our technique, to testify to our value before the Fu generations? "I am not sure if I am going to be

Einstein recently declared that a new war, an atomic war, if it does not directly endanger our globe, or even our continents, nevertheless threatens our present civilization with one of the shortest possible destructions, " leaving only the illiterate and ignorant among us ," in Plato's words.

Is the history of humanity an evolution, a regression? What does science teach us? Humanity, for eight hundred thousand years, or a million years, the entire duration of the Pleistocene, has evolved, from a primate common to man and ape, through the Paleolithic and Neolithic, to the Aurignacian, where *homo sapiens* appeared (Cro-Magnon men, Gri Maldi men, etc.). This takes us back to twelve thousand or twenty thousand years before our era, depending on the assumption... From this period onwards, we find successive layers of civi sations, of which only are more or less cata·

those dating from the end of the fourth millennium. Here, archaeology, a science born of yesterday, teaches us that while grandiose civilizations have sprung up, the wonders of art or architecture have all been created with the help of rudimentary tools, comparing them to those enjoyed by our century. But for some one hundred and fifty years, modern science has provided us with improved machines that have enabled the development of modern technology, unprecedented in the history of the world !

It is also here that the reader, who has followed with admiration the explanations of prehistorians or archaeologists, all based on wonderfully precise data, begins to lose track at all. Thus the Assyrians, who represented the god *Nisroch* (His turne) with a *ring* (1), which was absolutely invisible without a telescope, the Chaldeans, who calculated the apparent diameter of the moon with at least as much precision as we do – which cannot be done without a meridian telescope - were, according to the Assyriologists, decidedly destitute of the most rudimentary optical instruments ! The Egyptians, who cut blocks of stone 10 metres long and assembled them without mortar, so that the joint remained invisible and seemed to be welded together, made these miracles with the help of rudimentary tools, whereas our most advanced machines would be powerless to obtain this ideal polish. The ancestors of the Thibetans, qm con-

(1) *The Mysterious Science of the Pharaohs,* p. 111, a.hbe Mo

"I am not sure if I am going to be

An *eighth* planet, Rahon, or those of the Taïtians, who located Uranus long before its discovery, had no optical instruments, alort'l that, from Galileo to Henhel, telescopes or telescopes scanned the sky without discovering this planet, until 1781! Were the Egyptians, with their processes of preserving tissues (mummification) and their delicate papyri, whose colours have been tarnished by the millennia, ignorant of biology and chemistry? Could not the Assirians, with their admirable seals, have conceived the printing press? Concerning the Chinese, we read in the *Chou-Ching* (chap. 2):

" On the first day of the first moon of the Time (2,255 B.C., based on Chinese chronology, L *Chun* was installed heir to the empire in the Hall of Ancestors. By examining *the instrument*
*Adorned with precious stones representing the stars* (celestial sphere : *Siouan-ki )* and the *movable tube used to observe them,* he arranged what concerns the seven planets. »

The historians of a century ago were much more honest than they are today with regard to the science of the ancients. *Amiot* writes (2) that the properties of gunpowder and the use of muzzles were known in China *four hundred years* before our era. They used, he said, *ho-yao* (devouring fire) and *ho-tung* (fire tube )

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(1) B.-H. Bürgel, *Les M ond es lointains,* p. 279, A. Fayard.

(2) *Supplement to the military art of the Chinese* (:\lérn. t. VIII p. 336).

and the *Tien-ho-kieou* (globe containing the fe of heaven) — probably the Grena des. On the other hand, the properties of magnets were known much earlier than in Europe.

One wonders if the archaeologists' statements about the science of the ancients are not a kind of fairy tale in reverse, peppered with technical terms so that we believe them! For if, in the history of a civilization that is, after all, much less advanced than those of antiquity, even according to archaeologists, some one hundred and fifty years sufficed to create from scratch an "unprecedented" technical civilization, from Papin's cooking pot to the atomic bomb, it is impossible to find that theIt can be seen that, according to the law of probability, humanity is five thousand times more likely to have developed a technical civilization of the same order in the space of 750.000Years ! and the man Are on earth since 1,200,000 years (for those who believe in " tertiary man "), so five thousand chances to one in favor of the existence of at least *one* civilization like ours, which disappeared for similar reasons. Of course, there is no trace of it, since all the excavations carried out on the scale of the Upper Palaeolithic have only unearthed rudimentary tools (carved stone instruments, bone needles, etc.). But the relics of civilizations born some five hundred thousand years ago, or even some twelve thousand years ago, are in great danger of having been destroyed by various geological accidents. On the other hand, their home

could have been on continents that are now submerged. Finally, the excavations carried out to the present day have focused only on

on a tiny portion of the few cubic kilo-metre quatrillons that make up the geological strata re· land mass.

Finally, let us mention a very unpleasant adventure that happened to scientists around 1927: whereas before that date "exact" science treated as primitive spirits all those who claimed to assign to the civilizations of India an antiquity anterior to the first millennium, archaeologists have brought to light, in the valley of the lndus, at Mo henjo-Daro, Harappa, etc., a great pre-Aryan civilization dating back at least to the third millennium !

To sum up, the history of civilization seems to present a discontinuous, very rugged, zig-zag line ; A great ascent, which began around 1800, continued until 1952 when it was lost in the unknown... Somewhere in the past, between the end of the Tertiary, or Early Pleistocene, and the end of the fourth millennium, there is at least a chance of encountering a rise at least as great as ours, followed by a resounding fall.

How can we determine the date of this rise and whether ours will not be followed by an equally catastrophic fall, since modern science remains silent in this regard? Talking to psychics? But clairvoyance is a very rare phenomenon, lasting only a few years — although the dragons of !' Apocalypse is very similar to our flamethrower tanks " seen " by a spirit. visionary of two thousand years ago? Most pros

phecies have been shown to be false, the " revelations " of the

Pyramids were surprisingly accurate only until 1937, when the book appeared.

We must turn to the wisdom of India, the only people of antiquity whose science and thousand-year-old observations have been preserved to the present day.

# t

## THE YUGA THEORY
## OR . AGES OF MANKIND

### 1 . Equinoctial Cycle and 24,000-Year Cycle The Four Ages of Mankind

The Yuga theory, which is universally known, covers 4,320,000,000 years (which is roughly the lifespan of our earth , according to scientists). A second cycle, of 4,320,000 years, gives only very long periods, analogous to our geological epochs : thus the Kali Yuga of this great cycle represents 432,000 years, a figure quite close to that of the appearance of man on earth, according to the prehistorians, but

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(1) Which would be some 3,350,000,000 (or 3.35 X 109) according to the latest evaluations (Holrnes). Previously adopted value: 2 X 109.

far too big for a purely historical cycle. So *Sri Yukteswar* adopted another, infinitely smaller cycle, the *24,000-year* equinoctial cycle.

Let us say, moreover, that this cycle is equinoctial only in a very approximate manner, the duration *of* the *precession* of the equinoxes being at present 25,720 years, at the rate of 50"26 per year, and varies only in infinitesimal proportions (Hipparchus estimated it at 36", from 25,560 years to 25,840 years (i.e., from 48.20 to 52.30 per year). It can therefore either be regarded as *symbolic or* compared to another astronomical cycle of 23,892 years (return of Venus, Earth and Mars to the l° of Aries: Sutcliff e). On the other hand, it is not on the vernal point or ♈ (gamma) *of* the vernal equinox, but on the ♈', the point of the autumnal equinox.

This last fact can be explained in two ways : 1° This cycle would have originated in the southern hemisphere , because in ours only the vernal point, the origin of all right ascensions, counts, whereas in the southern hemisphere, the ♈' can play the role of vernal point, since the seasons are inverted; 2° More simply, the cycle would be properly *geocentric:* that is to say, when the Sun, at the equinox of prime time, *is* seen at 0° of Aries, the Earth is at 30° of Virgo.

The 24,000-year cycle is divided into *two 12,000-year Dai ba Yuga* (see figure, p. 27), which constitute an *ascending* arc and a

*descending arc,* each of them

composed of *four* Yuga or ages, some ascending, others descending. Sri Yukteswar gives a way to corn· mode to calculate the duration of the Yuga. The *Kali Yuga* represents one-twentieth of the total duration of the cycle, i.e.
1.200 years, the *Dwapara Yuga* two-twentieths (2,400 years)? the *Treta Yuga* the three-twentieths (3,600 years) and the *Satya Yuga* the eightieths, i.e. 4,800 years. These Yuga correspond to the Greek notions of Golden Age (Satya Yuga), Silver (Treta Yuga), Bronze (Dwapara Yuga) and Iron (Kali Yuga), the Dark Age of humanity.

**2. The Sandhi**

Each Yuga is far from being a tight partition, but begins and ends with a *sandhi* or period of transition, of *mutation,* the duration of which is calculated by dividing by two the number of hundreds. Thus the Satya Yuga (4,800 years old) begins with a 400-year-old sandhi, then 4,000 years ago representing the Yuga proper, which finally ends with a second 400-year-old sandhi. The same is true for the other Yuga, which include an initial and a final sandhi. We can also take the number of *a thousand* (mne monic method).

**3. Origin of the cycle, according to Sri Yukteswar**

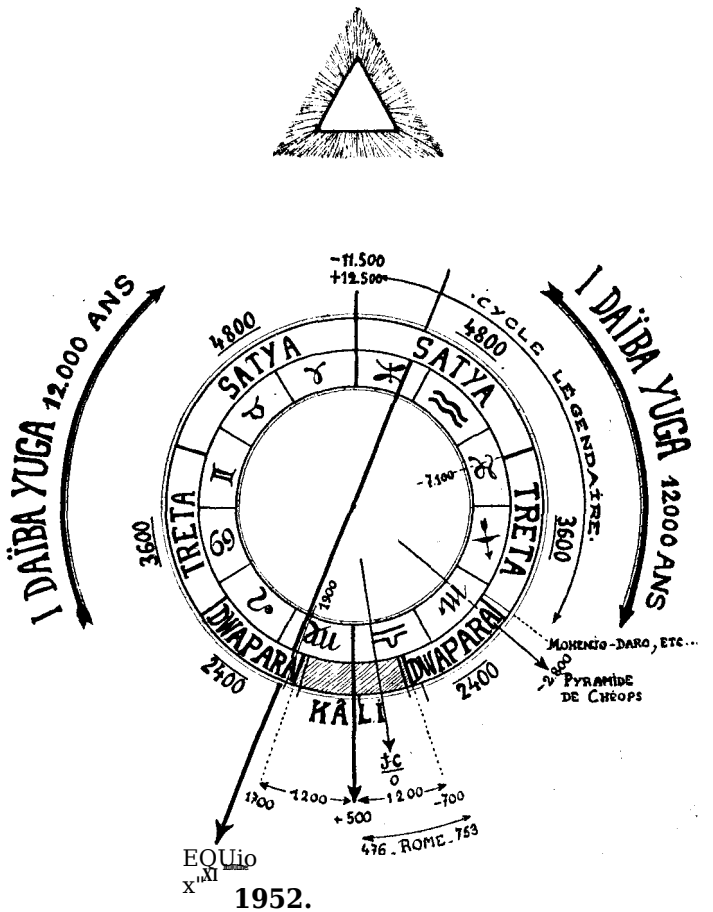
The present Hindu chronology, according to which 1952 is the year 5054 of the Kali Yuga, of which 426,946 years remain to be covered, is due to an error, and this is how it

happened:

Towards the end of the descending Dwapara Yuga (702 BC), Maharaja Judhisthira retreated to a quiet retreat in the company of the sages of his court, leaving the throne to his son Parikshita. At the expiration of the 2,400 years of Dwapara, no one was able to calculate exactly the beginning of the new age; Year 1 of the descending Kali Yuga was simply indicated: year 2401.

Later, the sages of India, aware of an error in their calculations, decreed that the 1,200 years of the Kali Yuga mentioned in the Scriptures constituted not solar but *divine years* of 360 solar years. Thus, in the 1st year of the Kali Yuga *ascen Dant* (493 CE) became the year 3601 of the Kali Yuga, divine chronology (i.e. 1,200 X 360 = 432,000 years) and so on. It's pretty much like we're counting from the beginning of the Paleolithic (in a short dating)! One wonders why the Hindus did not take their universal cycle of 4,320,000,000 years under these conditions, or that of co8mic life in general (according to them equal to 314,159 X 109 solar years). In any case, Sri Yukteswar has definitively remedied this error in the Hindus chronology by reducing it to its historical proportions.

According to its dating, 1952 would be written: 254 Dwapara.




I have marked in fine lines, within the circle of the Yuga, the principal *sand hi* of the historical cycle. See the Summary Table at the end, pages H2-H 3.

II

# THE 24,000-YEAR HISTORICAL CYCLE : CHARACTERISTICS

## The Satya Yuga

The *Satya* Yuga of the Ascendant Arc , lasting 4,800 years, is an era of high *spirituality,* of an elevation of which we have no idea at the present time. Great minds like Sri Ramakrishna Param hansa, Mahatma Gandhi, Sri Yukteswar and Param hansa Yogananda are worthy representatives of this Golden Age.

During the Satya Yuga of the Descending Arc, which also lasts 4,800 years, spirituality slowly declines, the minds of the great Beings of this happy epoch, the Garden of the Hesperides of humanity, become less and less open, while not being commensurate with us; unblemished spirituality slowly gives way to *the unblemished.*

*pure lect*, which will reign supreme during the Treta Yuga of the Descending Arc.

The two Satya Yuga, !' The Ascendant and the Descendant, together last 9,600 years.

The Treta Yuga (3,600 years old)

During the Treta Yuga, the first *sandhi* (300 *years old), spirituality and intellect still balance each other, but later* the latter holds the first place in the majority of men; Only the elite still devote themselves entirely to spiritual joys. The energy used by the science *of this* time consists chiefly in the absolute mastery of the *thought waves*; This is why Param Hansa Yogananda wrote *that* the men *of this* epoch are the conquerors of Time, since thought allows us to transport us *in* the twinkling of an eye to any century, any millennium, whether past or future. Men communicate with each other directly, by telepathy and remote viewing, as they do nowadays by television or television.

The Dwapa ra Yuga (2,400 years ago)

Gradually, during the last *sand hi* of the Treta (begun around 3402 BC) and the first descending Sandhi of Dwapara (from 3102 BC to 2902 BC), science lost the faculty of direct intellectual visualization, which remained the prerogative of a select few, some of whom entered the priestly class; it makes up for it by apparatus (like us), or by magic, which is not an elementary process of imitation of nature, as in the case of nature.

We often think so, but it is reminiscent of a grandiose past. Thus, once our civilization is gone, men will remember for a long time to come certain algebraic or other formulas, which they will repeat as ritual formulas, without knowing their true meaning.

It should also be noted that, as R. Furon, " The *True bronze* begins at about the same time, around 2,800 BC, in Egypt, Sumeria, Iran and India, about 2,400 BC in the Aegeid, a little later, 2,000 BC in Western Europe and China " (1).

The Dwapara is said to be the Bronze Age.

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(i) *M anuel de Préhistoire générale,* p. 320, Payot, i943.

# III

## HISTORICAL

### 1 . The Descending Kali Yuga (1,200 years ago)

After the last *sandhi* of the descending Dwapara (902 BC to 702 BC), the dark KALI Yuga of the Descending Arch, *the* gate of Hell leading to the Hall of Judgment of the Nations (702 BC), begins.Empires rise and fall apart, murder, fire, mass deportations ravage humanity, an ocean of sands sweeps over the richest countries of the globe, the gardens of the world, the Eden of Dwapara, leaving nothing but desolation. Every civilization that is born is there only to die; the prophets are cast out, stoned, Socrates drinks hemlock, Christ is crucified and pyres will be burned in His name, during the next Kali Yuga... Rome, which has been guarding for centuries

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(1) Foundation of Rome, an Iron Age nation (753

BC),

centuries ago the frontiers of the great empire, conquered by the Fer from the nations of Dwapara, collapsed by its own folly at the end of the descending Kali Yuga (i.e., at the last sandhi) (1).

The light has darkened, it's an unspeakable disaster, almost the end of the world. It seems as if the people were expiating the murder of the great Victim in blood, shame and the hoe of barbarism. The Saxons, the Alamanni, the Goths, the Huns, all the barbarians rush to the cure. It seems that civilization will never recover, that the end is near. Even Christians, messengers of the Church, The doctrine of love *and* forgiveness kill each other, in pursuit < heresy, from their first triumph. Normally, civilization should not have *recovered* ... the Iron Age should have been succeeded by a new Stone Age, a post-historical Neolithic...

**2. The Ascendant Kali Yuga (1,200 years ago)**

*Prelude.*

But a new, creative force has just imperceptibly made its appearance in the world: it is the beginning of the Kali Yuga *of* the *ascending arc,* at the end of the fifth century (498). Men piously collect the relics of the sunken world, of the Roman civilization, that of the Iron Age, which nevertheless represents an unattainable ideal compared to the new Stone Age threatening to establish itself in the centuries of the ages... The in-

(1) 498, end of the descending Kali Yutja; Fall of Rome:

47
6.

Nor should the influence of Byzantium, which civilized the barbarians of the East at the moment when the light of the West was extinguished.

Builders, heirs of the builders of tem ples, pass on secrets... Men retreated to the communities, then to the monasteries, refusing to bow to the Iron Law of the New Stone Age that threatened to be established. Later, the clergy tried to forbid wars, instituted the sacred truce, forbade ordeals... If Christ had not come, in the heart of the blackest Kalr Yuga, who knows whether we would not have had the Stone Age until the consummation of the ages... The influence of the clergy was civilizing, up to the Inquisition.

In bits and pieces, the spirit of the long-gone Dwapara, preserved in the mysteries, penetrates the subterranean strata of the barbaric West. The Cathars pre· It is with this love also that the ideal of chivalry will be impregnated. The light of the Holy Grail is appearing in the world; subterranean currents bring back into the old Celtic depths fragments of the doctrine of the great Mysteries, those of a sunken world. The: Lady of the Syco· more of Egyptian rites, the Isle of Avalon, land of the good· happy, prototype Blessed Fields d'lalou (Book of the Dead) appear, in a veiled form, in the work of Chrétien de Troyes...

The Crusades bring the world into contact with each other.

and the Oriental, incomparably more civilized,

which

gleaned from the remains of ancient Dwapara everywhere. The crusaders, especially the Templars, brought back to the barbaric West the initiatory knowledge, living in the East.

Later, heirs of the Cathars and the Templars, impregnated with the ultra-refined civilization of the Eastern world, the Rosicrucians and the Hermeticists disseminated a secret doctrine, which would bear fruit.

This is still the law of the Iron Age ; The wise hide and tremble to reveal their secrets. But something new, a constructive and safe forum, has appeared in the world... Feudalism gave way to royal power, the notion of the province to the idea of the fatherland. The wise, in their silent silence, resist trials... They will speak one day.

There are always wars, famines, invasions, a frightful intermingling of peoples, but it is no longer ruin, for unity springs from this desolation. Whereas in the 15th century the invasions brought about the eff on dre ment of the Roman Empire, now the Western world resists victoriously and forges its unity. Now the sages wait, transmitting to their followers, in a symbolic form, the relics of the Dwapara.

*The Renaissance.*

Historians place the end of the Middle Ages in 1453, the date of the fall of Constantinople. In reality, the advent of a new age is not so rigorously determined and extends over more than two centuries.

The destruction of the last island of ancient civilization which, in a descending Kali Yuga , would have brought about a lowering of the cultural level leading to a new Stone Age, on the contrary serves civilization. Scholars, let· The doctors of Byzantium, torn from their homeland, reach the hospitable shores of the Western world, which is already no longer barbarous.

This, and the first archaeological research, initiated the Renaissance. The spirit of ancient Greece, the breath of Plato, the last messages of the Dwapara, not· felt over the West of Europe a century before the last *sandhi* of the rising Kali Yuga . The ri'gles of Aristotle, the medieval scholasticism, are combated by the free spirit of Plato, the art of Phidias.

One last fact, the discovery of the printing press, fostered the emergence of the free spirit, by making available to intellectuals the rare manuscripts which the " escholiers " learned by heart, from beginning to end, and... from the end to the beginning. The Bible is printed... The Bible on which the Church based its dog from age to age· implacable matism, its exacerbated intolerance ; and it is clear that the clergy were doing exactly the opposite of what is written in the Holy Book ! This unprecedented finding leads to... the Reformation, the first demonstration of the free spirit of the future ascendant Dwapara .

A last nation, Spain, still prefigured the black Kali Yuga at that time, and that is why the discovery of the New World, of the Muslim-

American civilizations, was a precursor to the Black Kali Yuga.

The remnants of the ancient Dwapara, or even of the Treta descendants, of the antediluvian people, lead nowhere , and it is with difficulty that the archaeologists of today are collecting the relics of pre-Columbian America. If these peoples had not been savagely wiped off the map of the globe by the conquistadors, we would have known not only the secrets of the last Dwapara, but also the mysterious connection between the old world and the " new " in an unknown prehistoric epoch.

Great geniuses appear in the West; Leonardo da Vinci, who preceded his century by four hundred years by inventing a flying machine, all he lacked was the internal combustion engine to make it work. — or the submarine ; by discovering the principles of geology long before Cuvier... Francis Bacon, who has sensed many modern discoveries in the *Nova Atlantis,* where scientists make use of telephones, phonographs, locomotive machines, aeroplanes, submarines, etc. Paracelsus, who was the precursor of homeopathy, psychoanalysis... Finally, Galileo, founder of optics, the lost science of the Dwapara dei. Better than the Greeks, these great men have taken the true nature of the universe by renouncing, following Copernicus, geocentrism, the system of epicycles1i of the school of Alexandria. Finally, Descartes, the inventor of coordinates that allowed the development of analytic algebra...

Thus, towards the *last sandhi* of the Kali Yuga *ascen-*

*There* is a constructive force in the world, not symbolically, but in reality, to prepare for the rise of the future Dwapara. It is still **the Kali** Yuga, wars ravage humanity, the mirage of the great Roman Empire, a nation of the Iron Age, still haunts people< minds. But from war, this disease of humanity, something good results all the same, at the cost of an incomparably greater evil, whereas, during the descending Kali Yuga, this colossal evil would have brought about the ruin of all cultural values... Thus, the Italian wars served to propagate the spirit *of* the Renaissance, just as, three centuries later, the Napoleonic Wars spread the idea of freedom...

# IV

## THE DWAPARA YUGA

### 1. The First Sandhi ( 1698-1898)

*The Emergence of the Idea of Freedom.*

The emergence of the scientific spirit or the freedom-loving religious spirit, which began a century before the last *sandhi* of the ascendant Kali Yuga, brought about a ferment which gradually spread to the intellectual class and then to all social strata. The classicism that spreads out· hlit in France at the beginning of the last sandhi has the merit of definitively fixing the French language, once a flood aunt, up to Malherbe, endowing the scientific and philosophical mind with a perfect instrument for the transmission of cultural values. From a purely bed point of view . However, after the great century, it has the effect of drying up the poetic phrase or the sources of inspiration by the very fact that they are enslaved to overly strict rules. The old French collection is totally neglected,

and this has been the case almost to the present day. Even the romantics will have only a superficial knowledge of the French Middle Ages and will present a Middle Ages of junk, as well as an Orientalism of good-naturedness.

This fact of literary history 1mffit to characterize the action of the ascending Kali Yuga, the last *sandhi ;* the iron lo.i of inflexible rules dries up the poetic inspiration imbued with liherté, this messenger of the higher Yuga. Thus, the natural effervence of 2,400 years of Kali Yuga, handed down by a hundred successive generations, liberation in the physical world itself is achieved only at the cost of stubborn and implacable struggles.

### 2. Dwapara: First Half of the First Sandhi
### ( 1698-1798 )

*The Hermeticists. The new scientific spirit.*

In this first half of the initial *sandhi*, islands of free men begin to swarm everywhere, in a world still subject to the Iron Law.

.M In 1717, the Hermeticists, who sought the "philosopher's stone" and who, in the previous century, had formed secret brotherhoods, inspired the transformation into . Speculative Masonry of Operative Masonry, a guild of builders, heirs of the builders of temples and cathedrals, which transmits in the form of symbols whose meaning has been obscured the marvellous remains of the last Dwapara.

Freethinkers, philosophers and encyclopaedists fought against the intransigence of the Church, based on an

arbitrary apriorism, in order to replace it with free inquiry. The

The genius of *Newton,* born in the last *sandhi* of the Kali, died at the beginning of the initial sandhi of the Dwapara (1642-1727) brings forth a new conception of the uni· to physical where everything is wonderfully ordered, where the smaller attracts the larger to form a *whole* (from the sun to the atom), where there seems to be no room for the unknowable (1), Everything is > afore explained, even the genesis of the worlds (Laplace's hypothesis), whereas now a
" disturbing star " and even then we are far from the certainty of the
study !

*Reversal of values.*

The old Book, with its sym· holically worn parchment, cracked by more than two millennia, is then seized, compared to the new " truths " of a century, suspended eternal and immutable...

Ancient truths of the Bible, in the name of which many men have suffered martyrdom and death, and on the faith of which, alas ! how many others have appeared before the tribunal of the " holy " Office, only to perish in the flame of the stakes, or torn on the racks of the burning chambers, or broken on the wheel... False truths on the faith of which Galileo was forced to recant ! (2) This century perceives its inanity, now laid bare in broad daylight, thanks to the calm heroism of initiates or scientists ;

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(1)The new scientific spirit actually began with the publication of the Principles (1687); Descartes was only a precursor. It lasted until Einstein.

(2) 1633. Descartes burned his Physics on hearing of this condemnation.

*Similarly,* two hundred years earlier, Christendom had been stunned to see that priests were doing exactly the opposite. of what was written in the Book on which they dared to base their iniquities !

Thus was condemned, out of hatred of the clergy, the venerable Book which few men in the world have been able to tear up. brother, since it has several symbolic or numerical meanings (kabbalistic) in addition to the literal !

*A free spirit.*

Minds are liberated, individuals in turn aspire to freedom. It seems that by a stroke of the

_baguette magic, the masses have suddenly become aware of their human dignity and want to affirm it in broad daylight. The free spirit of the Dwapara, no longer of Western civi lizations, but of India which, according to the testimony of Greek writers, was ignorant of slavery even at the beginning of the black descending Kali Yuga, blows over the West of Europe, infiltrates the brains, bursts the bark of the unhealthy humility preached to the poor by the powerful of the earth... The true Christian principle, that of equality and fraternity, the ideal of love and gift forever unattainable, becomes the motto of the philosophers, and not of the representatives of Christ !

However, in the land promised to devastation, to death, the prelude to rebirth, -- cd1e of the future Dwapara, —— the

great ones of this world dance on a volcano, as they do today !

At the heart of the darkest descending Kali Yuga, of the Higher Beings, of God's envoys, the Buddha, the

Christ has come down to us through a very large number of dimensions ; thus, envoys whose light was less light, travelled through Europe before dusk, stayed at Versailles... The well-meaning power of the wonderworker Cag:liostro (so much disparaged) and that of Saint-Germain, which is spreading everywhere from the islands of the future Dwapara, cannot redeem the social karma. It is not possible to stop the twilight of the end of a cycle. necessary for the dawn of Dwapara to blaze ..

They are always wars, invasions, as at the birth of Rome, for < its domination, or at its fall... It will take a long time for the world to redeem 2,400 years of Kaji Yuga and 12,000 years in total of the descending cycle. Devastation which, <however, leads not to destruction, to edification, not to death, to renewal. The war of!' American independence began as early as 1775; The Napo Wars
The spirit of liberty was restored. The " Giants " of the Revolution 11' devour; Their spiritual sons give the world a gift of relative freedom, in comparison with slavery or the different degrees of service of previous centuries.

The statement of !' American Independence (4 July 1776) and the Rights of Man echo thirteen years of dii; tanl'e, bringing men face to face with that other idol: Liberty... "Men are *created.<i* equal... ", "Honime LPs *are born* free and equal... "; Between these two conceptions, so identical in appearance, there nevertheless rises a whole world, that which separates the

deism of atheism ; one admits *creation,* the other abstracts it (or skilfully evades it)... The fact remains, however, that for thousands of years men have been accustomed to prostrate themselves before some idol of power, wood, stone, brass, or gold ; in front of the chiefs : lords, kings, emperors, popes, etc., who ended up acquiring, as a result of these genuflections, quasi-divine rights sanctioned by the formulas of the Iron Age : *servi sunt res,* or " God and *my* Law ".

At the edge of the ascending Dwapara, the xvm· century a, at two

abolished this artificial distinction with the stroke of a pen... It is another thing to decide whether or not this deprivation of servitude responds to a deep need of human nature...

3. Dwa pa ra : second half of the first Sand hi
( 1798-1898)

*Reaction and liberation.*

While the world is gradually rising from its ruins, while reaction triumphs in Europe, freedom, driven from everywhere, finds a final refuge in literature. Poetry in particular is tearing itself away from the rule of fusing Latin or Greek models, which have made it sterile for more than a century. and becomes French again (although it also draws from foreign sources : German Romanism, or Petrarch — seen through Ronsard...). The move is given : the return to classical models will henceforth only be linked to an original hase (Parnassus), and not to a simple plagiarism without flight.

*The* technical "*pro{!rès*". *Scientism and posititism.*

The xix· The century was marked by the progressive conquest of political freedoms. In this regard. France becomes a world in miniature, an image of the great. 1830 and 1848 had repercussions in Europe, attempts at revolution followed by repression. The revolutions of 1830 and 1848 are trivial when compared with the current ones. Three days of street fighting – and the gov ernment is overthrown ! People are arrested and deported by the thousands, as they are today by the millions...

Eager to divide up the territories of the so-called backward peoples, that is to say, the weaker ones, in pursuit of colonies, the nations of Europe almost forgot to tear each other apart for some forty years (1815-1855 : Crimean War). The Germans, who had come last in the division of the colonies, made up for it by winning Alsace-Lorraine .

The most essential fact, however, is of a scientific, or rather technical, nature. Around 1830, the first locomotives appeared, greeted with general incredulity. It is claimed that they will have no other effect than to frighten cows, while an academician pompously declares that the human heart will not be able to tolerate these crazy speeds (30 kilometers per hour). Thiers argues in the Chamber that the locomotives will skate on the spot and will never be able to move forward, Arago – that the people suffocate in the tunnels (1). Thus, during the

(1) Quoted by P. Rousseau, *Histoire de la Vitesse,* P.U.F., 19q8.

When the first phonograph was presented to the Academy of *Sciences,* a "scientist" cried out that it was not possible, that it was a case of faking, the inventor having to be a ventriloquist... When the first aeroplanes were built, it was written that aviation would never be successful: the planes would cling to trees and telegraph poles... That's the way the world goes... Today's Mistake, Tomorrow's Truth...

Yet this invention gave new strength to the positivists in their conflict with the clergy. Science has succeeded in demonstrating its own value to the world, *and* in a concrete way, by transforming it ! The Pharaohs *got* the Pyramids, and rode around in chariots. Alexander has conquered!" united towards. Rome dominated by force, and later by the spirit, on the invading barbarians and their descents. dants... But they all drove in cars... horse-drawn. So, positivism is right...

That's pretty much the reasoning. I believe that, as a sledgehammer argument, there is no stronger argument : we have the locomotive, the airplane and... The atomic bomb ! therefore, God does not exist and the world is only there by chance ! As a syllogism, there is no more perfect syllogism, if you analyze it closely; even those based on the Bible are at the same time more solid (at least, it's written somewhere !) and less " brilliant " (including the Inquisition).

This was the age of positivism, when Auguste Comte formulated the " law of the

three estates "; theological, metaphy.

Sign and *Positivist:* Which Would Be the Pinnacle of Pro · The middle age of mankind is the first time that it is possible to do so. In reality, this is the dP era . the infancy of the mind, a presumptuous child ! who judges that only what he can comprehend exists, that which is not explainable not existing, without thinking that certain phenomena reputed to be fanciful will perhaps receive an explanation, even a rational one, in the near future . This is the new infancy of the mind — cefü, of the newborn Dwapara ! ·

*Mr. Homais. His mistake.*

If this is the Master, what are the disciples, the crowd of Messieurs *Homais?...*

M. Homais firmly believes in the "positiv" age, that the science of the nineteenth century has discovered *the whole* truth. Mr. Homais thinks that the world is a coherent, intelligent, well-organized whole with a view to a certain *end (*which is Mr. Homais himself) and this thanks to the "unconscious cohesion of molecules". therefore quite by chance, in the course of the infinite time which preceded the hazardous appearance of the said M. Homais.

Modern scientific criticism responds to this antiquated argument of positivism by proving that there is not enough matter to create by chance, on earth, a single living molecule of the simplest category. According to Lecomte du Noüy, this requires 10,243 *billion* years (1), on a globe such as ours, where the

(1) See *Man and His Destiny,* p. 42. That's one billion dollars followed by 243 zeros ! The number of electrons and protons
is 2 X 1079 (Eddington). The chance of life appearing on

Life did not appear until about a billion years ago ($10^9$) (1). M. Homais, therefore, expects *from chance,* this new god, miracles incomparably more saucy than the savage of his idol bamboula, whom he smears with butter to reward her for having made her see

Mr. Homais believes in progress, in evolution, in a

A series of living beings ranging from the first cell to emerge at the bottom of the oceans, to Mr. Homais himself, via the plesiosaur, the iguanodon, the machairodus, the cave bear and the pithecanthropus. In fact, he and his masters have jealously guarded in their skulls some of the intellectual attributes of this glorious lineage.

Nowadays, one wonders whether evolution is, after all, progressing, whether it is not basically a *regressive evolution,* since Mr. Homais, for example, is far from the size of his... great-great-grandfather, the Atlantosaurus,

60 meters long! If such a "development" takes place,

continues for another 50 million years, the future

Mr. Homais will probably be the size of an ant,

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By the laws of chance alone (formation, preservation, reproduction, clustering, etc., of cells) can be considered as of the order of 10-2,000,000,000,000 (1 preceded by 2 thousand billion zeros !): according to Lecomte du Noüy, *L'Homme devant la Science,* Flammarion 1939. The chance of winning the National Lottery jackpot is 10-6 (1 millionth).

( J ) The entire history of the globe (2 x 109 years) is

less than 1011 seconds (6.6 x 101a). Lecomte du Noüy gives 2 X 1011, but he has taken an order of magnitude (one hundred thousand days per sircle). We can see that if we take 3.35 x 109 for the age of the globe (new measurements), the figure of 1017 seconds is still enough to express it! This 1018 second long period largely exhausts the past of *the entire Einsteinian universe*... How small these figures seem at> Creator, whose time is infinite!

but endowed with a touch of superhuman intelligence. This last allegation seems untenable in relation to the
Mr. Homais, who will always remain the dumbest of them... Supermen.

M. Homais recognizes the ape as its ancestor (no doubt rightly, in his particular case), whereas the moderns prefer to descend from an ancestor common to man and ape (it is, after all, more elevated). On the strength of this noble origin, he believes in *natural selection,* the result of the survival of the fittest in the animal world: the corollary of this law is, in humanity, *war,* which is inevitable in order to make a *similar selection*. However, the war. may simply be the consequence of a long-lasting, but still temporary, regression; For us, in particular, it will be the result of 12,000 years of *descending arc,* crowned by
2,400 years of double Kâli Yuga ! But Mr. Homais, this by-product of the nascent Dwapara, looks no further... And aren't there millions of people today?
M. Homais .who, a century later; the original, continue to
Smearing the antiquated idol of positivism with butter ?

Be that as it may, the struggle between the scientist, armed with the locomotive, and the priest carrying the bottle, is too unequal. The struggle between the two dogmatisms ended in the total defeat of the bottle. The intolerance of materialism, perhaps necessary at the beginning, in

order to overcome the old religious dogmatism, ends up becoming just as tyrannical : the scientist has become a priest — that of a conception of the world that changes every five years !

The astronomer, not having discovered God in the lens of his telescope, writes : God does not exist. The surgeon, who has not met the soul at the end of his scalpel, announces : the soul is a prejudice. And both put the philosopher on notice to produce God on the photographic plate (even if it is with ultra-vio let rays) or the soul in a test tube — on pain of being treated as a foggy mind. However, these appearances, on the plate, in the test tube or elsewhere, must be *explainable,* otherwise we are still a hollow dream.

Towards the dawn of Dwapara, from the middle of the nineteenth century, inexplicable phenomena, mediumism, turntables, exteriorizations, struck the public with astonishment. Societies were later formed to study them, such as the *Society for Psychical Research,* in which real scientists took part : Crookes,
W. James, etc. Bergson presided over it in 1913.

*The germ of relativism: Lobachevsk and Riemann.*

*Electron and Science psychic.*

Around the same time, two mathematicians, to the public's attention, at odds with their time, sketched out the very foundations of a mathematics of irration. *Lobachevsk* (1793-1856), desiring to prove, by the absurd, Euclid's postulate, supposes that " by a point taken outside a straight line, in a plane, an infinite number of parallels can be drawn to this line." This leads to *non-Euclidean geometry,* where we can lead four

perpendiculars to the same line at a given point : this is the geometry of the *fourth dimension.*

where " opposite-curvature surf-aces" are assumed,

*UA* of " hypersolids ", for geometry in space ( 4-dimensional).

*Riemann* (1826-1866), pursuing the same goal, wrote, at the invitation of Gauss, a thesis in which he admitted that "by a point taken outside a straight line, no parallel can be drawn *to* this line in a plane" and thus created, without contradicting himself, the *non-Eucli dean* geometry of curved surfaces (all "straight lines" of a Riemannian plane are actually reduced to curves). Geometry that coincides with that of spherical surfaces extended in space (i.e. on a 4-dimensional sphere).

All this seems absolutely unimaginable and more extraordinary than the pretensions of theologians or spiritualists. The speculations of mathematicians, their imaginary worlds, are perfectly permissible and do not harm the positivists in any way, as long as they do not affect their conception of the " real ." But suddenly, the Crookes tube reveals two constituent elements of atoms, *the electron* (1) and the *proton* (particles *a* and /l ), elements subject to the laws of non-Euclidean mathematics formulated by Riemann and Lobachevsky !

The extreme importance of the latter observation was This unprecedented approach in the history of human thought generally escapes the general public. It simply means that the very texture of the visible world, which seems real and rational to us, is a matter of

( l ) As early as 1895, Jean Perri n proved that catho dic rays were an emission of negatively electrified corpuscles .

of a logic more irrational than any theology, < all the visions of the great mystics, that is to say, of a geometry of four spatial dimensions, in which one can lead in space 4 perpendiculars at a single point of a straight line !

The metapsychicians, with all their pictures of splits or ectoplasm, were less fortunate with the scientists of the twentieth century, who did not recognize them. They probably had enough of the electron. This would have led them to inscribe on the pediments of their temples : " To the unknown God residing in everything ", in addition to the motto : Liberty, Equality, Fraternity (which also exists on prisons).

Around the same time as Riemann and Lobachevsky, the free spirits, at first disoriented by the rising tide of triumphant materialism, gradually regrouped, sowing everywhere islands of truly free men, that is to say, free from prejudices, would they be fashionable, would they be religious or scientific? Two facts are contributing to this development: the revival of Oriental studies which draw the attention of the general public to India (Burnouf's translations); and the increasingly frequent de_ phenomena of psychic order to which I have already referred.

The translation of the *Bhagavad Gita* by Burnouf dates from 1861. Following in the footsteps of the poets (Leconte de Lisle), the mystics and initiates were inspired by the high Hindu spirituality that radiated over

Europe at the threshold of Dwapara. Blavatsky, then the messenger of this spirit, and the Theosophical Society entertained an interest in

India, which is gaining in depth, and fosters the dissemination of the messages of the great minds of that country. Other groups, such as Martinism (1884), on the contrary, were inspired by the Western tradition (illuminated of the 15th century, cabbalists).

Besides, true scholars never forget God. Papus writes that Pasteur publicly declared his faith, as a result of which the positivists claimed that it was because he was getting old ! Other scholars, such as C. Flammarion, devoted themselves throughout their lives to the study of metapsychic phenomena. This is the difference between true science and false science. It should be remembered that Berthelot used the grimoires of the alchemists in his work, while Pasteur advised · to neglect nothing in scientific research, not even the suggestions of *dreams* (prediction of the role of the unconscious).

## V

## THE. BIRTH OF DWAPARA SYMBOLIC

(1898)

While is born, without a hitch ! In the twentieth century, the world looks forward to the realization of all the hopes conceived during the nineteenth century of the progressive liberation of man, both from purely social slavery and from enslavement to the forces of nature. However, no one suspected that a series of cataclysms marking the end of a great cycle was about to end. On Humanity.

The beginning of the symbolic Dwapara represents a total upheaval of the values advocated in the last century as indestructible: the ruin of materialism and the idea of freedom, a return to the ancient methods of warfare where entire populations were dragged into captivity by the victor, who did not leave stone upon stone of the proud conquered cities.

**1 . Dematerialization of the universe**

In the first place, the universe is gradually dematerializing in the eyes of science. In the interatomic world, subject to the unimaginable logic of the four perpendiculars, it is the smaller that attracts the largest (the proton attracts the electron), and moreover the electron seems to be endowed with ubiquity ; in any case, the position of the electron is subject to the calculation of probabilities: there has even been talk of the " free will of the dectrons " (Dirac). Finally, a single electron occupies 3 spatial dimensions, but 10 electrons require 30 (3 per electron) ! It is in these unimaginable spaces, non-Euclidian geometries, that the eternal circle of the infinitely small takes place, the irrational basis of our matter that the positivists wanted to limit to the scale of our Euclidean brain !

On the other hand, on *an astronomical scale,* the universe twists in the direction of the fourth perpendi, so that space and time are intimately mixed and behave as a *totality (space-time continuum*). Thus a dented surface is already third dimensional (and our space, presumably, fourth).

Our universe with 3 dimensions, which until recently was taken for an indisputable reality, is now revealed as a *special case* of space, in other words, the simplest case that a hyperspatial being can imagine (with four dimensions;[ "I am not sure if I am going to beIt is in this sense that modern physics speaks: "This wave (if wave*!* (psi) of wave mechanics ) , writes P. Rousseau

in *The Conquests of Science,* propagates in a very large number of dimensions, and this is only in the particular case of photons... that this space of configuration *is reduced to the special case of our three-dimensional space* and that the T/T wave becomes real in the form of the electromagnetic wave. (1)

At the heart of a world whose matter is dematerialized on an infra-atomic scale, in the form of an impon dérable energy, at the edge of a space that is " despatializing " on the scale of the Cosmos, suspended between two spaces whose logics, if there were any, construct syllogisms on the principle of the four perpendiculars, have we the right to speak of positivism? " Rationalism "? In the cycle of human knowledge, these obsolete terms now belong to palaeontology; only a primary mind can defend it.

" The universe," writes James Jeans, the great astronomer, "appears more and more as a great *idea,* rather than a great machine " (an allusion to the mechanistic theses of a century of blissful trust in human reason).

" Modern science," says Paramhansa Yoga Nanda, "speaks more and more the language of the ancient *Veda."*

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(1) This is how Lecomte du Noüy was able to write : cc What do we have left of this Reality... it is reduced entirely to groups of equations without material support, valid in a space and time different from ours, to cc waves of probability ." *The Hommr; Science,* p. 273.

*Imaginary worlds.*

Aware of the total reversal of the positions of naïve realism, scientists and philosophers have described worlds of possibility, where all our " laws " are turned upside down, where all our perceptions are different . Annuities.

Take, for example, Crookes' Homunculus, a sort of infinitely small creature walking on a cabbage leaf (1):

" The surface of the cabbage leaf appears to him as a boundless plain, several miles square. For this tiny creature, the leaf is dotted with huge, shiny, trans· parents (the dewdrops that remain motionless) ... On one side, they seem to emit a brilliant light... For him, " at rest, liquids take on more or less accentuated spherical shapes, con
vexed or concave according to circumstances more or less difficult to determine; they cannot be poured from one vase into another and resist gravitation, which is therefore not universal; Bodies are not allowed to sink into them, regardless of their specific weight. »

Sainte-Laguë then presents an astronomical being :

" At the other end of the vastness we can explore, imagine the giant Astromus. Our Einsteinian universe is encased in a drop of ether that makes

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(1) Quotes from an article by A. Sainte-Laguë, *Revue Métapsychique* (July-August 1928).

part of his blood. Astromus has been asleep since man was born, for our centuries, our thousands of centuries are but fractions of a second to him. He's waking up and rubbing his eyes, all gestures that will take him a few seconds, I mean a few thousand centuries. When he is wide awake, the whole physics of that drop of ether in his body alongside the myriads of others may be changed by the very fact that our present physical laws will be distorted. With its ultra-microscopes, Astromus has been able to see objects 107 times smaller than itself, i.e. ... the nebulae, without being able to do anything but to foresee by ingenious reasoning the existence of those gigantic stars which are Antares or Betelgeuse. »

Finally, Gaston Moch's Xylope, whose eye is sensitive to X-rays:

"Of his beloved, he will see only the skeleton surrounded by a con usive and translucent mass, presenting to his gaze the appearance which we call gelatinous! For him, the criterion of beauty will not consist in the details that we can admire, such as an expressive eye, a well-defined mouth, pale teeth... (or black if we are Indochinese). What one will read in a novel will be descriptions along the lines of this one: "Ernestine was endowed with an impeccably symmetrical rib cage, limited by
two shoulder blades of the purest design; its graceful sternum, and above all its marvels of ulna, delicately blurred by the semi-transparency of the flesh ," etc., etc.

" This singular population will hide itself in glass houses, the shutters of which will also be opened, when they wish to let the sun's benevolent rays penetrate through the wooden panes. »

*Education in the fourth dimension.*

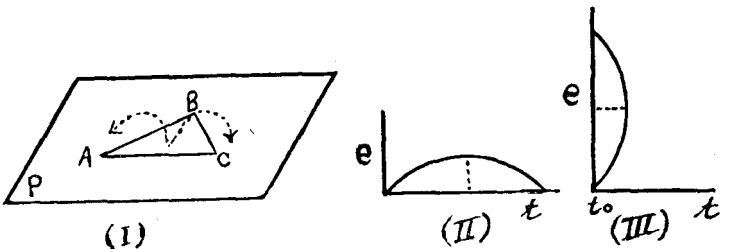
Imaginary worlds, indeed ! and yet, that of *the Homunculus* may be real: all it takes is a microbe endowed with consciousness. The ant, which is sensitive to ultraviolet rays, is already getting closer to the Xylope... Moreover

Let us note a disturbing thought formulated by Henri Poin Caré, in *La Science et l'Hypothesis:* " A being having
the same sense organs as we do, which would educate its senses in the fourth dimension, would no doubt adapt themselves to it" (the perception of the third dimension is reduced to an eff and accommodation and con vergence, for the retinal image has only two dimensions). This means that we could "see" hypersolids!

Well ! Let us suppose for a moment that such a teaching exists, and that it is within the reach of a select few: this would be the mathematical explanation of
" Miracles ' > performed by the great saints and mystics of Tom: the times, of the various so-called supernormal phenomena.

A being educated in the fourth dimension, aware of the "Open Sesame" of hyperspace, could not be buried within four walls: he would escape in passing through the fourth dimension. It is here that a planar being, a "louse of sur-

Face", endowed with spatial awareness, but limited to **a** plane world, cannot, unlike its congeners, be retained within the sides of a triangle: it escapes through the third dimension by jumping over the sides of this triangle **(1):**




If time no longer limits the being who has acquired a hyperspatial consciousness, who travels through it like we do in space, that is to say, by being able to retrace his steps, he can be seen *simultaneously* in two different places, like the "Saint with two bodies" of which Paramhansa Yogan anda speaks (l ): gone in a time *t,* Having travelled a certain *distance,* it returns not to time *t'* but to time *t,* the starting point in time, where **it** is perceived in two different places. Another example: a mobile that moves away in space (auto) to return to the starting point, remains visible for a certain time, on the way there and back (Il); but if it recedes in *time,* it is simultaneously perceived in several different places (as formerly at several different times).

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(1) See chap. III of *!' Autobiography of a Yogi.*

In the case of the United States of America, the(III). The first curve (II) is plotted as a function of distance in space, the second curve (III) in time.

This is so true that rationalists see it as an absurd demonstration of the irreversibility of time (1), as if this kind of demonstration could hold up in the face of non-Euclidean geometry — to which example (III) above belongs.

*Reversible time.*

Let's take another example of the surprising effects of reversible time. Prodigies, such as miraculous healings, or even the resurrection of the dead, would be no more than a game for a being capable of going back in time at will: it would often only take a leap into the past to remove the *cause* of an accident (for example, to prevent the victim from crossing the street, or to warn the motorist of the imminence of a fatal pile-up, etc.). prevent the eating of fruits carrying cholera germs, etc.) and then to return to the time of departure – to see the dying man in good health or the dead man rising again... Miracles such as the resurrection of Rama by Lahiri Mahasaya, or the healing of Yogananda, who was stricken with cholera, by Sri Yuktes war (1) would be made plausible by supposing a *reversible time,* for some elect.

By a remnant of naïve realism, mathematicians deny it, but their own conceptions do not seem to be

(1) Has. :\l e tz, *Time, Space, llelriti l'it é,* p. Article 120.

(2) Param hana Yogananda: omT. Quoted: chap. 37 and 20,

they are not equally absurd to common sense ?... Have we not been led to reconsider our conceptions of time, which, in Einstein's theory, becomes a function of *speed?* A " traveller " launched into space at speeds close to the speed of light, the constant c, travels centuries of terrestrial life in a few years of interstellar trekking (Lorentz formulas). On the other hand, *Bergson* pointed out the difference between absolute mathematical time (that of astronomical phenomena) and our *psychological* time (becoming), which lengthens or contracts according to its more or less saturated state of mind (1).

If mathematicians see in the fourth coordinate of time only an " imaginary " which they admit as a parameter in their equations, the fact remains that the non-Euclidean character of the world is not imaginary, that the tiny constituent parcels of reality follow absurd laws to bethe scale of our understanding, that the lines of the spectrum are shifted in fields of intense gravitation like that of " white dwarfs " (whose time is contracted relative to ours), otherwise the constancy of wavelengths could have served as a clock, measuring absolute time (if it existed). In addition, the shift of the lines in the spectrum of spiral universes is due to their enormous escape velocity (42,000 km/second, or one-seventh that of light), a phenomenon that confirms the Lorentz equation of time, and consequently the reality of a

(1) *Duration and Simultaneity,*

contraction of the proper time of the " traveller " of Lange wine, quoted above.

If all of this *is* true, then the *time dimension* is more than an imaginary world, since a journey through the " space-time " alters space, distances, distances, masses, everything that Euclid or Kant took to be absolute.

*Miracle and Science.*

What is the real, the surreal, the miracle?... It all depends on the reference system... if the time of Langevin's "traveller" contracts and he travels a century in two years of interstellar trekking, the conceptions of the real or the surreal also change from century to century... Today's Mistake, Tomorrow's Truth?...

Wouldn't today's realities, robot planes, television, cinema in relief, etc., have seemed absurd a century ago (like the locomotive or the phonograph at their beginning?... Suppose Leonardo da Vinci had assembled a team of genius precursors: one had invented the glider, another the internal combustion engine, a third the laws of aerodynamics, etc., and the airplane had taken off. At the moment, this seems like an absurd miracle to us, but in reality, nothing could be more natural, once the principle is accepted: aviation historians would simply say: "under the impetus of pioneers of genius, the first airplane took off from the ground as early as 1508... Aviation dates from the beginning of the fifteenth century, not the beginning of the twentieth century, that's all. Now, let us assume that, the flight having been

prepared in secret, the precursors, packing weapons and luggage, embarked on the plane,

would have gloriously taken flight... to be engulfed in the Adriatic under the eyes of about fifty
people, and without leaving a trace... The same historians are said to have written, this time: "Some chroniqueurs_ of the fifteenth century claim that a diabolical machine, resembling our aeroplane... the abstitution of the claim ... Hal Collective Lucination... superstition... "I am not sure

The same is undoubtedly true of any miracle, and its difference from a tangible fact is that the latter becomes the share of all, and the miracle, having but few witnesses, comes up against general incredulity... until the day he conquers the world (1).

(1) It is known that Einstein established the equinence between mass and. *energy* (E =mc2): at the infra-atomic scale, matter is Yolatilized. But is the opposite \Tai, i.e., energy, imponderahl 8, perhaps Pli e dev8nir matter, rn which would be the equivalent of creation *ex nihilo*? However, it can be seen that, in the chamber of \Vilson, gamma radiation encountering a thin lamella of plomh is released and gives rise to matter (a material photon-i m) generates 1 electron and 1 positron): see in particular P. Rousseau, omT. citL\, p. 108. That the photon is immaculate is a fact, in fact, its Yitesse being that of light, its mass would be infinite (formulated by Lorentz) — which would be rather µ disturbing! If matter can be extracted from energy, the miracle of *material* falls within the scope of possibility: after that, the miracle of Babaji, materializing a palace of pure gold, no longer seems so in\Taisem blable, since science itself will soon be able to create matter. It is true that this materialization is still confined to the world of snh-at.omiqne: but it is not Pt. n i t-il nas rl. ◦ n°ême. Here I fifty years. *d e* la fl s,ion m11·l

t'aire ... This is done 8 times more than
that all rn *irnr-lc* is not quo the USA,, of which we are
ignorant; in
core (or that we will never undo),

***

## 2. The so-called occult sciences

Since we have just spoken of *time,* let us say a few words about astrology, which is particularly concerned with it, since it seeks to detect the past, the present or even the future, without even knowing the native whose natal chart it draws up the chart.

By a rather surprising state of things, at a time when we are witnessing the collapse of materialism, of the scientism of the old school, at the birth of a science whose flight will soon surpass the most sublime visions of the great mystics, the adepts of astrology are turning to the methods borrowed from the great mystics.scientific research. Tables, graphs, extended statistics and probability calculations hold no secrets for them (1). This is how alchemy gave birth to chemistry (Berthelot).

Astrology has been greatly served by the discovery of the influence of sunspots on the world economy, disasters or social crises. For more details I refer to the books of the Abbé Moreux (2) or of K. E. Kraff t (3) . There are, however, some remarkable con cordances.

The most significant world events of the twentieth century were periods of peak activity

(1) See my preface to Directions *h om Ïl'es,* Adyar, 1948.
(2) *The Astral Infl uences,* Doin & Co.
(3) *Traité d'astro-biologie,* Paris, Bruxelles,

Lausanne, 1039.

solar (undecadal cycle). 1905 : Russo-Japanese War and First Russian Revolution; 1917 : Great revolution in Russia and culmination of the war (invasion of the Eastern Front); 1928 : end of the world crisis ; 1937-1938 : revolution and civil war in Spain, leading to the Second World War ; 1948-1949 : events in Czechoslovakia, war and revolution in China, deposition of international tension...

If we add to these maxima those of 1830, 1848 and 1870-1871, we see that most of the recruscences of solar activity relate to reversals of the established order. Thus, beginning of the Civil War and maximum : 1860; French Revolution : maximum in 1787-1788.

Since Choisnard, who was the first to have the idea of applying the (elementary) calculus of probability to astrology, astrologers have been above all literary : a few examples, " statistics" _ covering three hundred or a thousand cases, and here they are, accumulating theory after theory and vituperating against the scientists armed with their Fuchsian functions, their integrals, etc. of their differences... That is, until the day when the late Kraff (who died at Buchenwald) appeared, who, if he had lived, would have become the Pastor, or rather the Berthelot of astrology !

*Kraff Astrology t.*

K. E. Kaff's statistics were as many as 1,200,000 cases ! This is an enormous figure, unimaginable for individual phenomena, if we consider that the characterological statistics have included 2,523 index cards.

viduals (1). We think we're dreaming! But there are the references... Krafft has searched the Gotha, the archives of birth and mortality, and on the other hand he has chosen cases where even a limited number of concordances are conclusive (individuals born on the same date who die of the same cause or at the same age).

Let us mention the very curious cases of "very voi sine births" (op. cit., pp. 169-170), among others those of Paul *Ehrlich,* born on 14 March 1854 (Silesia) and Emile Auguste *Behring,* born on 15 March 1854. Both worked on *immunity,* both were awarded the *Nobel* Prize for their body of work, Ehrlich in 1908, Beh ring in 1901; The length of their lives differs by only about twenty months (19 August 1915 and 31 March 1917).
Finally, two men were born on January 12, 1893, both of whom became *Reich Ministers* : *Goering* and *Rosenberg !* Kraff further cites two murderers born on the same date, who committed an identical crime for which they were hanged (a year apart).

Let us also refer to the four tables on pages 35 to 38, which contain 58 cases of "twin animals" (i.e. twins born on the same day almost at the same time) who had the same fate: longevity (over 80 years) or premature death (in infancy or before the age of 20) or of the same disease or violent death (burns, asphyxiation, submersion). It should also be noted that there is only

(1) Quoted by R . Le Senne, *Traité d e Caractérologie,* Presses L'ni\'ersitaires de France. 1945.

five identical twins. The probability for each such con cordance is less than one *thousandth,* Kraff t. The case of three children born into different families, two in Geneva, one in Basle, on February 18, 1901, from 2:45 a.m. to 4 a.m., all three of whom died of *asphyxiation* (the third on the first day, the other two around 8 and 9 years old) is extraordinary.

The astonishing thing is not that true twins can have the same destiny - their organic complex being by definition identical (in particular, half of the twins die in infancy), but that the same is true for individuals who have nothing in common except the *date* of birth : The opposite should be the rule, because a priori there is no relationship between them. The agreement of their design, even exceptionally, argues in favour of an organic identity analogous to that of identical twins and resulting from astral influences.

Supposing that astrology perseveres in this way, the astrologer of tomorrow will be an authentic scholar, who will no longer call himself an astrologer, but also an astrologer.
" astro-biologist " or " astro-psychologist ". For its
He will have before his eyes graphs, statistics of births, deaths, tables of pro· fessions, etc., according to the years, the months, the days of birth, the influence of solar activity, etc., etc. In addition, he will have at least seven years of university studies behind him, which will have earned him at least the following

higher education certificates: integral calculus, dif f erential, probability, general astronomy (isn't his art concerned with the planets?), relativity, at least

less restricted (doesn't it take care of the time ?), psy· chology, pathology, general medicine, sociology, statistics, psychoanalysis, Characterology, morpho-psycho Psychology, Graphology, Psychotechnics, Surgery, Astronotics and Gynaecology... In short, the astrology student of the future will have his work cut out for him ! Let's hope that with this background he will be less mistaken than a vulgar astrologer nowadays ; However, let us be reassured, if it does not succumb at task, he will have the *right* to be mistaken, because it will be officially recognized.

*The ychial metaps. Dr.* C. *G. Jung and Supernormal Phenomena.*

Following on from the Society for Psychical Research, *the Institut Métaps ychique* de France, founded by Ch. Richet, has set itself the task of subjecting so-called supernormal phenomena to rigorous control and of centralizing all information received in this field. He has made known prodigious calculators, medioces, and seers. But his main ambition, which was to have the metapsychic phenomenon recognized at the university level, failed. The test carried out at the Sorbonne in 1920, under the direction of Professor Georges Dumas, showed that all the mediums present were cheating (1 )!Which, moreover, is far from being conclusive, for the same mediums, under conditions of the most rigorous control, had given undeniable proofs of occult phenomena before trained meta-psychicians.

(1) Investigation by Paul Heuzé, *Do M orts live* ? vol. II.

It must be remembered that the metapsychic phenomenon occurs only under the condition of a favourable disposition of mind on the part of the medium, a state akin to poetic or musical inspiration : if one were to lock up a poet, a composer, in a dark room, by shining X-ray spotlights on him, under the guise of studying the mechanism of inspiration, you may be assured that there is a good chance that he would produce nothing. and be tempted
< " cheating " him — that is, in his particular case,
to transcribe from memory some old work as yet unknown, pretending to have composed it on the spot ! And
The trance of the medium must be a much more complex phenomenon than inspiration.

Confirmation came from elsewhere, and not from classical psychology — the opposite would have been surprising — but from psychoanalysis. Dr. C. G. Jung, who has analysed thousands of dreams, has recognized, notably in *Man in the Discovery of His Soul* (1), the reality of premonitory dreams, which are most often the result of extremely rapid apperceptions, which remain underlying the threshold of consciousness. These are not dreams that herald serious illnesses — they would be perfectly explainable (organic lesions already exist, although insensitive), but dreams that are properly premonitory: for example, a doctor who is a friend of Jung's, an incorrigible

mountaineer, dreams that he is climbing to the summit of Mont Blanc (pp. 298-299): "My impression of plenitude is such," he says -that I feel I can continue

(1) Geneva, 1946.

to rise into space; I venture there and rise into the air. I awoke in the most perfect ecstasy. In short, Jung advised him to avoid solitary excursions in the future. The mountaineer only laughs. Two months later, he was caught in an avalanche, but clear. Three months later, he was thrown into a restaurant with a friend... (Jung cites this dream to make it clear The Psychoanalytic Significance of Ecstasy.)

Concerning dreams of the same type, which he calls *telepathic,* i.e., which anticipate the event in time and space, Jung writes (pp. 253-254):

" I have had occasion to analyse telepathic dreams quite often, the telepathic meaning of some of them being unknown at the time of ana· lysis... The literature of telepathic dreams does not mention in generally than those in which a particularly emotional event is anticipated in a " televised" manner.

pathetic " in time or space, i.e. only those whose event has some kind of human resonance (e.g. a death) which explains or at least helps to understand the feeling or perception at a distance. The majority of the telepathic dreams that I have observed correspond to this type. »

*Water in the Mysteries and in Psychanal yse.*

Psychoanalysis represents a veritable inexhaustible mine of *symbolism,* which is similar to the ancient initiatory symbolism. For Jung, the Sun — Ra of the Egyptian

cosmologies — is the archetype of God the Father (following Freud), Water being that of

the Universal Mother. Now, in ancient *cosmologies,* Water is the primordial, pre-existing element, both in the Hebrew Genesis and in the Egyptians, where it is the *Noun* where Tourn, the creator Demiurge, floated, or among the Greeks (the river Okeanos) and among the Hin dous — the Lotus of the infinite floating on the Waters of Fertility. Finally, according to the forwards, the first living cell has arisen in the heart of !' Primeval Ocean.

Water plays a primary role in the mysteries, where it is a symbol of spiritual consecration. At Eleusis, the mystery is "purified by the mystic torch and the water of the Ilissos." The beginning of the little mysteries is placed under a water sign (Pisces - February ). In the great mysteries, the mys te crosses the river *Cephisus,* symbolizing the Styx and the Rheitos lakes, descent into the Underworld, a dark domain guarded by the *scor pawns* with *monstrous talons (Libra and Scorpio, the latter water sign*). In the *higher hierarchy,* the candidate for hierophantical and royal initiation gets into a boat to cross the sea. He will then say: "For my name's sake, do not seek who I am: the mystical rite prevailed as it went to the purple sea." The symbolism of the Grail, which is distinctly Christ-like, is entirely centred on the element of water: the *rich fisher kings, Solomon's ship,* the Cup of the Holy Grail are part of the esoteric cycle of the 'Pisces' (Ichtus). Finally, in the Gilgamesh cycle,

water represents the *journeys* of this hero in search of Um-Napishti, the last surviving survivor of the Flood and possessor of the secret of Life and Death.

This brief account sufficed to emphasize the considerable importance of water in the esotericism of religions.

Finally, G. Bach studies the cycle of Quaternary symbolism of the elements feu, earth, air, water in writers... It seems that the most modern psychoanalysis is going against the most ancient psychoanalysis... In particular, in *I/ Eau el les Rêves,* after establishing a relationship between water, the eye, the mirror and the peacock, Ba chc· lard studies the frequency of images in this category in writers such as Mallarmé and Valéry. Now, a simple consideration of the *astrological temperature* (1) of these writers makes it possible to establish a *marked predominance* of the element water. There is, therefore, no contradiction between astrology and literary p3yeJrnn dyse; for both, the "Wave and the Gold" characterize, for example, the art of Valéry.

*J ung and Yoga. India's message.*

Finally, Dr. Jung, who attended the Indian Congress of Sciences in 1937 and received an honorary doctorate from the University of Calcutta, recognized in several books and lectures the high value of Yoga and its thousand-year-old methods.

" The Hindu conception," says Dr. C. G. Jung (2) teaches the division of opposites, i.e. of all aff ective states and attachments to the object. This psychological process is referred to as the

(J) Ponr plus do dôta ils, YOir mon *Astro- ps ychologie,* on \Tagus in preparation.

(2) *Psychological Types,* page 120, translation by Yves Le Lay, Edition de la Lihrairie Georg et Cie, Geneva.

The exact meaning of *Tapas* would be self-incubation... Yoga is a concept analogous to a certain extent to Tapas : it refers less to a state of meditation than to a conscious technique to reach the state of Tapas. Yoga is a method by which the psychic energy " enters into itself " according to a plan, thus freeing itself from attachments to opposites. Its purpose is to establish an intermediate state from which the creative and saving factors flow. The psychological advantage for the individual is to attain Brah man, " the Supreme Light " or " the Ananda " (the city of Fame). This is the ultimate goal of the deliverance exercise ." Finally, let us quote a passage from Jolan Jacobi's book, *The Psychology* of C. G. Jung (page 157)(1):

" Like alchemy, the various forms of Yoga attempt to deliver the soul, to arrive at that state of that which is detached from objects, a state which the Hindus call Nirvana, ' liberated from opposites .' Whereas the alchemist represented and symbolically made the experiment of the transmutation of the psyche on chemical processes, those who practice Yoga must acquire a direct influence on the psyche by conscious physical and psychic exercises and produce metamorphosis. The ultimate goal is the symbolic creation of a subtle psychic body! JUi ensures the continuity of the detached conscious. It is the birth of the pneumatic man, of the Buddha as a symbol of eternal existence, of the spirit opposed to the perishable nature of the body. »

(1) Edilions Delachaux and Niestlé.

The message of India, which penetrated the European public at the end of the last century (see page 54), was embodied, at the beginning of the symbolic Dwapara, in the form of *Vive kananda* (which disappeared in 1901). But the great Discriminator (Vivek) found himself powerless to shake off the age-old inertia of the Homais gentlemen of his time, of an epoch of relative prosperity. In vain did he show them that life is the eternal circle of *maya,* sometimes engendering petty happiness, sometimes unhappiness— a ma] without measure in comparison with the good. Slumbering in their blissful tranquillity, they did not understand it, certain that life would always reserve for them the same advantageous share of earthly goods **!**

Yet the voice of Viveka nanda, one of the last messengers of the future Dwapara, himself a child of the Satya Yuga, the spiritual age, like the flute sound of the god Krishna, resounded to awaken souls at the threshold of *!' Apocal YPSE Modern...*

# PART TWO

" Militarism is an infamy, a disgrace, a stupid and idiotic folly. All the governments of Europe put together have less intelligence than a troop of dogs, or, if they really reason their conduct, they proclaim in principle theft and sassinat. I prefer to believe that they are unconscious cient and victims of atavism... Crazy to bind, this earthly humanity. Dogs, cats, tau pes, oysters, turnips and pumpkins are less stupid. Animates and plants struggle for life; Men are fighting for the glory of being slain! »

(C. FLAMMARION, *Stella.)*

" The na tive and E.atisfa i te ignorance of the Earthlings must be a special case, a 'orte of anaemic produced by the soil, like the goitrc *and* cretinism of certain valleys of the Alps... Thou hast noticed how they bestow glory and honor: first to those who kill them, then to those who bring them away... (They) spend their lives chasing fortune and die in the process... Life is like a dream. The realities we think we see around us are only appearances.
Thoughts... »

*(Id.)*

SYMBOLIC DWAPARA - SOCIAL RATING

# 1

## THE MODERN APOCALYPSE

*Ancient Methods of Warfare.*

Apart from some material advantages in terms of lifestyle or means of transport, what has the much-vaunted "nrogres" brought us?

There is no need to ask ourselves much about this. The answer is on everyone's mind, on everyone's lips. " Progress " has brought us the *threat of methodical, ruthless, unconditional destruction, of the imminent annihilation of the entire human race.*

The present epoch is remarkable in that it has been signalized by the return of all that was barbarous in the ancient world, increased by a destructive technique which is becoming more advanced by the hour. Tuklat Adar TI {c. 889 BC, i.e., at the last *sandhi* of the descending Dwapara), Assyrian monarch, exhibited on

pals the bodies of his enemies. His son, Ashur-nazir habal (Ashurbanipal) thus flattered himself that he had exterminated the rebels :

" I killed one out of two; I flayed the leaders of the revolt and covered a wall with their skins. Some were walled up alive in the masonry, others crucified in my presence. I had their heads assembled in the form of a crown and their corpses, pierced, in the form of garlands. On the ruins my face blossoms; In the satisfaction of my wrath I find my satisfaction. »

In the middle of the twentieth century, Hitler resurrected these fine practices in broad outline in gigantic proportions. The only "progress" consists in hypocrisy; Far from boasting about it, the monster tried to blame his adversaries for his atrocities, while the Assyrian monarch boasted about them.

In order to have a scale of quantities expressing the progress in the art of killing, which is correlative to the development of our technique, let us quote a few approximate figures. The Spanish Inquiry, in the space of a century, burned some one hundred thousand heretics; Hitler, in nearly seven years, massacred, often " scientifically ", about five and a half million Jews (not counting the other vic tims of the war); the Hiroshima bomb killed some 100,000 people. in the space of a second. Nowadays, progress moves fast...

*The making of the tales.*

Our epoch is still signaled by 1a real!' an unexpected success of certain tales; the magic

carpet of the *M ille and*

*a Nuits,* humanity's thousand-year-old dream, is in our possession. The transmutation of base metal into gold, the ideal of the alchemists, is within the realm of possibility... Alas ! The Tale of *!' Sorcerer's Apprentice* also seems to be on its way ! For not only the beautiful tales, but also the terrible ones, have become real. Warned by some inner voice, the little Jewish children are destined to tom· Did the victims of Hitler's Ogre weep when they heard the story of Tom Thumb ?

And not only tales, the fruit of the collective unconscious, likely to have their origin in historical facts defied by millennia of oral transmission, but also works of anticipation, extraordinary novels, have become true. The epic of the " Nau tilus " is already achievable, that of the " Journey around
the Moon " will be shortly. That of the scientist gone mad,
who tries to contaminate an entire city with a tube of germs, a genius who, in possession of the " ray of death ", issues an ultimatum to the civilized world, may one day find himself much inferior to reality : it is not a single city, but an entire continent that will be poisoned by the microbial bombs of the future
bacteriological warfare. Soon, all countries will have the " death ray ": the A and H bombs, the hot planes, the superfuses of the Third World War will be capable of breaking up an entire continent !

*The M agazitles.*

Alexei Tolstoy (1) , in an extraordinary novel

( 1 ) The author of *Pierre l e Orand,* published by the N.n.F. The novel in question, *Aelitc,* was published in Yers 1920.

which is more of " retrospection " than of anticipation, since it features Atlanteans, tells us about the Maga zitles, the ruling class of Atlantis or " Masters of War " :

The Atlanteans had discovered a new form of energy, the germinative force that lies dormant in the seeds (our atomic disintegration). This energy, misused, used to build extraordinary engines of war, turned against them. The men felt that the end was near, and soon the last days were at hand: a piece of the continent and the central part of the City of the Golden Gates, capital of the Atlanteans, were swallowed up by the waves. The Magazitles, fearful of being overthrown by popular indignation, decided to annihilate what was left of the Atlanteans. They held public feasts, which soon degenerated into an, and in the midst of this they appeared, throwing out

" But behold, the earth trem blah," writes A. Tolstoy, "and suddenly, in a gigantic wave from the northern regions, the ocean broke into the

The twilight is the color of ash, sweeping all life from the face of the continent. However, sheltered by the cyclopean walls of the capital, from the top of a pyramid · Plated with gold leaf, the Magazitles flew across the ocean that swept over them, through the ashes and smoke of the infernos, towards interstellar space. Suddenly, three more tremors occurred

feeling, dislocating the continent. The City of the Golden Gates then sank into the raging waves. »

This is a novel. A novel written in 1920, in reality, who knows? — Vision for the future... Writers sometimes have these intuitions; Thus D. Merezhkovsky, in *Atlantis* (essay on the history and prehistory of religions, but especially of mysteries), a work published in 1930, compares Europe to a new Atlantis and writes in particular : " There will be a second world war, a third, but the fourth will not take place " (of course, due to a lack of fighters). According to him, it was international communism that unleashed the latter
" last ".

Fiction or vision of the future ? The " magazitles " — military technicians from all countries — possessors of "bronze globes" where the energy of the seeds is slapped (the future H-bomb, capable, according to Einstein's statement — February 1950 — of causing the total *destruction* of all living beings on the surface of the globe, by "radioactive poisoning of the atmosphere"!). The Magazitles, having caused the cataclysm, rush towards their interplanetary "ovoids". Our military technicians of the future "last", which will be effective and, for lack of combatants (present and future), a moment before sterilizing the globe of humanity, in their eyes — mere bacteria, to

sterilize it for ever and ever! Will they have time to reach their luniports, their arenas, perched on the summits of !' Himalayas, to reach in their spaceships the distant landings of other worlds?…

*Astronautics.*

Because!' Astronautics, a science born yesterday and until now

confined to theory , for lack of possible fuel, foresees this fairytale, the planetary flight ... In fifteen or twenty years, say the technicians of this science, the first interplanetary trek will have become a reality. Sooner, no doubt, because people are starting to say that the moon is a first-rate military objective for showering with A or H bombs, etc. the poor humanity of the future, and nowadays military reasons take precedence over everything...

In short, astronautics introduces us to a world where the most beautiful tale of our childhood is being realized, the one that the children of a century ago did not know - the unexpected journey *Around the Moon ...*

For some theoreticians, the role of the first astronaut will be lamentable; asleep from the start like a simple patient waiting for the scalpel, he will only wake up when he is flattened, following a new sting, the spaceship being remote-controlled! For others, planetary flight is a phantasmagoria: the astronaut can move around his ship, carried away at the same speed as him; he drinks from a straw from a one-litre drop of water suspended in his cabin, in which he himself floats at will better than a fish in the aquarium (eff ets de !' weightlessness ) ... We'd like to be there already (or rather read the diary of the first infinity traveler ...). Today's fantasy, tomorrow's reality... if, in the meantime, the military technicians don't make too much of a fuss.

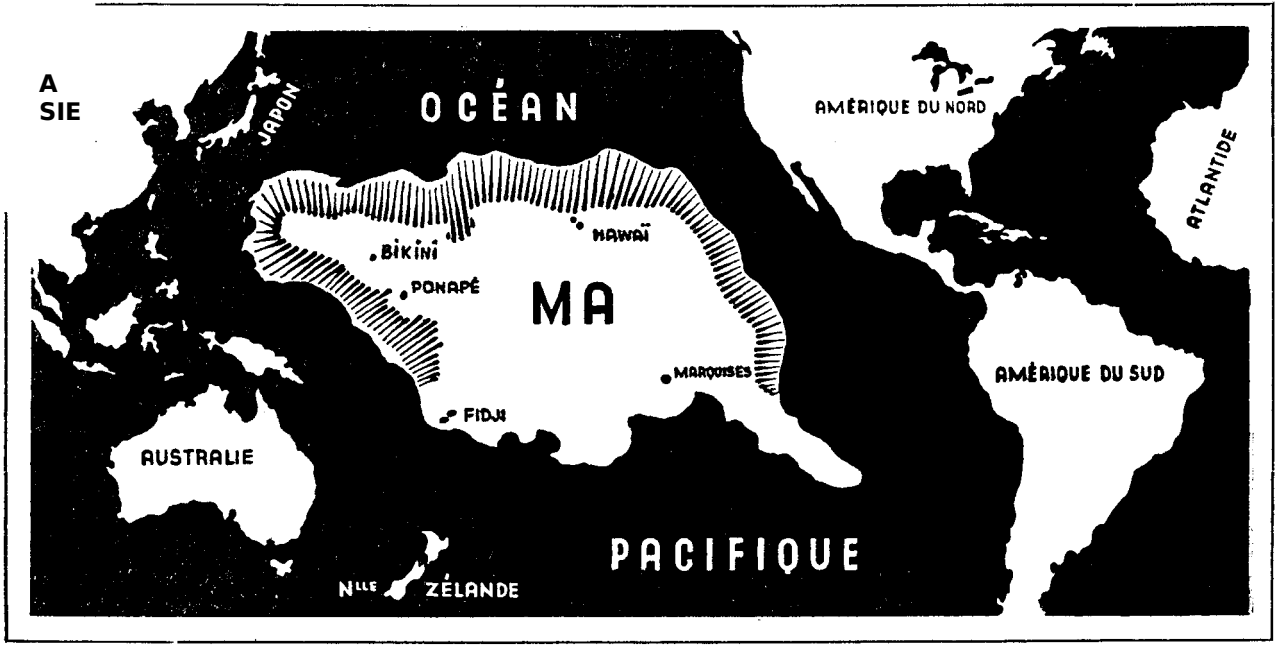
*Conclusio*
*ns.*

**'

Such, then, are the forces at work at the dawn of the
Symbolic Dwapara. The world that is dematerializing, both on the scale of the microcosm and the macrocosm, in the eyes of the scientist, who does not yet dare to admit it, the occult sciences which, on the other hand, are adopting an increasingly scientific or technical form, psychology, in its most recent aspect of psychoanalysis, which recognizes the spiritual phenomenon (Jung) and draws largely on ancient symbolism and the mysteries.

But, on the other hand, a world was indeed in danger of becoming effectively dematerialized, with its inhabitants! as a result of too massive use of the last " good deeds " of civilization, in the course of a future war... Finally, a technique that gradually introduces us to a fairytale universe, until we take off in the world !

Since we have been brought into the realm of fantasy in the course of these last few pages, let us briefly mention, before concluding, the legends of the two great sunken continents, which are perhaps the twin brothers of our own... This will allow us to make a quick foray into the *legendary cycle* of the Satya Yuga *descent* (see fig., page 27).




The Mù continent, after James Chu rchwa rd.

The hac.:hu re r e

II

# THE LEGENDARY CYCLE

(Satya Yuga *descending)*

**1 .** Ma, the **Sunken Great Continent**

*Tradition: First and Second Flood.*

In the forests of Central India, in a temple where for centuries have reigned idols with enigmatic smiles that reflect the peace of Nirvana, under the eye of the rlragons who guard the entrances, a rishi (sage), head of the college of priests, discovered to James Churchward )es secrets of an antediluvian civilization. He taught her the hidden meaning of hieroglyphics traced on ancient tablets, and the symbolic language of the priests of pre-Aryan India— **the** Naga-Maya. But it took him fifty years of research to amass further evidence and com· fill in the gaps in the Naacals' tablets. I will mention only in

passing a few documents that he consulted :

the Troano manuscript, the Annals of Lhasa, the " Codex Cortesianus " and above all the 2,600 stone tablets unearthed by Niven, circa 1927, northwest of Mexico. Here is what James Churchward tells us in his book, The *lost continent of M u,* Washburn ed., U.S.A. (1):

In the past, in the Pacific, between Asia, Oceania and
The continent of Ma, the area of which was almost equal to the present area of North America, stretched from the two Americas. Was it the Gondwana of geologists or the Lemuria of Western traditions ? Its geographical position and relatively recent submersion argue in favour of the second hypothesis. It was there that man received the strain of life, and it was also there that a civilization equal to or even superior to our own developed from 70,000 years before our era.

Suddenly, some 12,000 B.C., according to Churchward, waves of fire, bursting from the bowels of the earth, swept across the continent. Huge jets of steam veiled the sun with their plumes, like the one that spread over Hiroshima... Torrents of lava, metals, and molten rocks illuminated the dying world. The fires in the cities were blazing. And now a gigantic wall, crowned with lightning, comes forward, brushing against the clouds with the sound of a thousand cataractes... It was the ocean !

(1) In French, see Barbarin's book *La Danse sur le Volcan,* Adyar, Paris.

A few months later, flocks of migratory birds no doubt returned to the forests of a familiar world. Describing inminute circles above the waters, some fell in multicoloured rain, others managed to escape towards dt- .s; Happy Shores... And for a long time to come, guided by a thousand-year-old instinct that led them to remember, the birds had to return, when men had already forgotten.

Churchward's testimony is far from alone. According to travellers, abundant archives concerning the antediluvian world are preserved in certain sanctuaries in India, Thibet, China and Mongolia. They can be found in particular at the *Koumbown Monastery* or "Monastery of a Hundred Thousand Buddha Images". The different traditions — Hindu, Thibetan, Chinese or Mongole — agree in essentials, but differ in details.

A writer, G. Terapiano, collected legends about antediluvian civilizations in his book *Journey to the Unknown Country.* The author uses the Mongolian-Chi Noise version.

Bathed on all sides by !' Pacific Ocean, stretches He was the " Great Continent ," where man received the breath of the spirit. To the west, it was the " Land of the Great Waters " (the debris of which probably constituted Atlantis). On the Great Continent, the first civilized people was the Ma people: peaceful, *they had outlawed war.* But he knew how to use an extraordinarily powerful energy to fight the gigantic

The dragons that swarmed the seas at the time —were they the survivors of the amphibian reptiles of the Secondary? The men of Ma possessed flying apparatus and could even, it is said, reach the distant landings of the planets by unknown sidereal routes.

It is interesting to note how many traditions drawn from two different sources agree.

In the *Timaeus,* Plato speaks of the periodical floods that desolate the earth :

"...A deviation sometimes occurs in the bodies that circulate in heaven, around the earth. And at widely spaced intervals of time, all that is on earth then perishes through the superabundance of the earth. »

A new civilization flourishes again , but:

"...Here again, at regulated intervals, like a disease, the waves of heaven fall upon you, leaving only the illiterate and ignorant among you to survive. So, again, you become young again, knowing nothing of what happened here, or at home, in the old days... You do not know, because for many generations the survivors have died without being able to express themselves in writing. In fact, what will become of our science if, suddenly, Europe, America and all the civi lized centers suffer the fate of Hiroshima ? Would the survivors, few in number and disorganized, be able to rebuild a civilization ? Or, soon reduced to using <; Would flint instruments even be incapable of making fire ? According to Churchward, cannibalism

began among the survivors of the great cataclysm that took place.

annihilated the continent of Ma... Only a few artists are able to do so. The walls of the caves will then be adorned with marvellous drawings, which will be admired by the men of a new world. calf — just as we admire the cave paintings of the Cro-Magnons. Unless these artists are surrealists, in which case the scientists of another age would have a hard time demonstrating that we were surrealists.
" Primitive Men S ".

It should be noted, however, that so far archaeology has not found any evidence of the Ma's continent. The Theory of Wegener's continental translations (1) is contrary to it, the Troano manuscripts and the " Codex Corte· sianus " were deciphered only by Churchward. It still remains in the realm of legend, of those collected by travellers in the East.

*The Atlantis of the Prehistorians.*

Nevertheless, geologists and archaeologists today are much less concerned than in the past about the impossibility of recent submersion of large landmasses. After placing the disappearance of the North Atlantic continent at the end of the Tertiary (Late Pliocene), G. Poisson (2) admits that the con.. Atlantidian tinent, a remnant of the latter, may have disappeared definitively only following the retreat of the ice of Wur Mien (last glaciation), i.e. around 9,500 years before our era, which would agree with the date of the Timaeus. According to this

prehistorian, the Cro-Magnons were Atlanteans —

(1) A.-G. Nizet, ed., Paris.
(2) *L' Atlantide devant la Science,* Payot, 1945.

apparently armed, not with the atomic bomb, but with the polished flint axe !

The date of the opening of the English Channel, estimated some thirty years ago at 200,000 or 300,000 B.C., according to the authors, is now reduced to 2,500 B.C., the beginning of the Bronze Age in Europe. But this date is generally fixed at the seventh or fifth millennium, when, according to R. Fu ron (2), the North Sea again invaded the Baltic and Lake Ancylus (which had previously formed as a result of a retreat of the Baltic waters) became the
" Sea at Littorines ", while the Pas-de-Calais was submerged (6000 BC ).

Contenau, the illustrious Assyriologist, acknowledges with J. de Morgan *(Oriental Prehistory,* vol. II) that the myths of the flood seem to be the result of a cataclysm which had captured the imagination of prehistoric men, in connection with the end of the last glaciation (wurm), about the sixth or fifth millennium, and no longer of local disasters occurring in the valley of !' Euphrates, as we named the " Flood of your " — c. 3600 BC (3) .

Contenau then goes on to consider (in the same work) the very remote appearance of *copper* in Egypt (sites of Badari and El Amrah L which the Badarians may well have inherited from the Atlanteans, who survived the catastrophe, *orichalcum,* an Atlantean metal, being probably a variety of copper *(chalcos,*

(1) Dr. Gidon, in the *Book of Atlantis,* by J. Im bellon

i and A. ViYan te (PaYot. 1 !142) 011 No . T:i rie the reYue *Atlantis.*

(2) *M anuel of the rehisf oirc yhu; ra /e,* p. 12, Pa yot, 1913.

(3) *The DelU[/C bab11T o11 ien,* J>a yot.

copper, hence " chalcolithic ", the name given to the period of appearance of copper, preceding that of bronze). The result of all this is that there is no lack of indications for Atlantis, even in the eyes of archaeologists and prehistorians. The cataclysm can be considered to be localized between the vn• or the vm· and the date given by Plato (9,500 BC) — depending on whether one prefers to rely on scholars or tradition. It should be noted, however, that the dates are already getting considerably closer.

As for the possibility of a grandiose antediluvian civilization, as we have repeatedly described it (see page 19), it is because they have not sufficiently explored the surface of the globe (including the bottom of the oceans) that scientists refuse to admit the possibility of a highly civilized antediluvian world - archaeologists suspected, thirty years ago, that they were not sufficiently explored on the surface of the globe (including the bottom of the oceans) that scientists refuse to admit the possibility of a highly civilized antediluvian world – archaeologists suspected thirty years ago the existence, in the twentieth century B.C., of a great pre-Aryan civilization in the Indus Valley, brought to light by the excavations of Mohenjo-Daro, Harappa, etc. At Error

Today's truth, tomorrow's truth...

Myth or reality ? It doesn't matter ! The legend of Ma is an ultimate warning to us, and if we neglect it, it could be that in 1960 or 2000, migratory birds, when they fly to Europe, dislocated by superbombs, will no longer find

land and will describe eternal circles above the waters... (1).

(JJ l'nc pa r ti r do ce cllapit ro a parè1 dans *le M onde Illustr*
(actueJ:e111ent *F rancc-1/l ustrat ion) ,* of 4 May 1946,

### 2. Synthesis of the Yuga

All the above has shown that the Yuga seem to constitute an ideal dating system for the stages of civilization, the march of which is *discontinuous* and gives rise to resounding rises and falls.

Thus, the entire history of Rome (753 to 476 BC) is entirely inscribed in the descending Kali Yuga (1).

From the fall of Rome onwards, the rising Kali consisted of a slow, discontinuous progression of civi lisation in the West, from the province to the idea of the fatherland, from diversity to the unity of the cultural fact.

The last *sandhi* of the Kali, but especially the first *sandhi* of the Dwapara (1698 to 1898), consecrate the birth of the age of reason, of science, of *rationalism* (via Galileo, Kepler, Descartes, Newton, to the "exact" science of the nineteenth century).

The beginning of the symbolic ascendant Dwapara was marked by the emergence of what can be called *modern irrationalism* (discovery of the electron (1895), dematerialization of the universe, so-called "occul te" sciences in the process of being demonstrated). The true Dwapara will be placed at the beginning of *the atomic age.*

*The ancient* para-descendant *Dwa* was marked by the birth and growth of grandiose civilizations, of the rables, such as Egypt and then Assyria, probably endowed with a science of the same technique (see Introduction) but

which, for the most part, rested on the basis of the

(1) From -702 at 08, Yoir *Yuga Recapitulative Table,* *p.* 112-113.

on *magic* (or what we believe to be magic, but which might constitute a science analogous to or superior to our own).

Scholars already seem to be on the trail of a worldwide civi lization in the m0 or 1v• millennium (identity between the pictographs of the !' Indus and those of Easter Island, etc.).

*Legendary Cycle.*

Belonging to this cycle are the descending Treta Yuga and Satya Yuga, *a* period of obscuration of the mind, following the great cataclymes that deprived humanity of the grandiose civilizations whose focus was located on the *sunken continents* (Ma and Atlantis).

But perhaps we are animated by too blind a confidence in the discoveries of the archaeologists of our time, for whom the epoch corresponding to the *Treta* is between the end of the Magdalenian and the beginning of the historical age. Prehistory is just beginning ;we hardly know Europe by fact! Prestigious prehistoric civilizations have existed in India, in Central Asia, in South America, whose existence archaeology does not yet suspect, as it did thirty years ago that of the valley of the !' Indus ?... Do we not already know that the Atlanteans are probably descended from the Cro-Magnons, that copper, an Atlantean metal, appeared among the Badarians around the fifth millennium (see page 96)?

The descending *Satya* is the origin of the atonement of the spiritual beings of the ascending Satya, at the time of the

They have lost even a particle of their high spirituality. The Maitian Flood is exactly at the transition point between the two Satyas. The Atlantean Flood took place some two thousand years later (assuming Plato's date). The spiritual beings, who had not fallen, survived the catastrophe, while the Atlanteans did pay — witness, their degenerate descendant, the man of the Mesolithic.

So what did the legendary civilizations of the ancient Yuga ascendants represent ? Doubtless, the ultra-civilized humanity of that time, few in number, located on the continents now submerged, capable of self-sufficiency, had little need of " colonies ," but possessed factories, thanks to which its name, at least, has been handed down to us by the distant descendants of the peoples with whom they had established contact.

The Atlanteans, on the other hand, must have been worshipped as gods by the barbarians, to whom they bore the seeds of civilization after the disappearance of Ma... Was it they, these Bené-ha-Elohim, who descended on their light gliders, teaching the art of coquetry, and the rudiments of that of war to the belles of the world?
!' Hermon... who dispensed justice on!' Olympe and Olympe meddled, in an unfortunate way, in human aff aires... The beautiful Atlanteans, wearing the transparent breathing mask and the fins on their feet, for their nautical frolics, played the naiads with the amazed eyes of the

ancient inhabitants of !' Hellas...

Millennia after the collapse of our

Will not our modern wars, our battles and our aerial bombardments, amplified by legend, altered by tradition, take on the aspect of a struggle of Titans in the countries where they took place (in North Africa, for example)... Only the study of the tales, legends, and traditions of mankind can evoke to our dazzled eyes the supreme greatness of the antediluvian civilizations of the legendary cycle...

Why do we no longer feel the need to believe in the childish gods of the Iliad, we men of the second half of the twentieth century ?... Because we ourselves have become gods — on their own scale ! Let us take care that after five thousand years of oblivion, some other Homer does not sing of the past majesty of the new gods in Central Africa.

# III

## TRUE DWAPARA

### Glow in the Future

*Alamogordo. The sun of men.*

When does the true Dwapara , the ato· mic era , begin? Certainly not at the fall of the Hiroshima bomb (August 6, 1945); this represents an offensive return of the Iron Age, expiation of 2,400 years of dou ble Kâli Yuga and 12,000 years of *descending cycle...* May there never be another atonement...

We have been warned: there is no shortage of opinions from scientists and technicians; I have already mentioned Einstein's report on the radioactive poisoning of the atmosphere. The danger is so real that Jean Thibaud, the author *of Atomic Energy and the Universe,* does not call the A-bomb anything other than "the war killing machine ", being certain that the evidence of the destruction would prevent humanity from triggering a new conflict with the use of this bomb. Let us mention in passing

that neither gases nor microbes were used during World War II —— it was a double-edged sword.

Let us also remember that a miracle has already taken place : what would have happened if Hitler had discovered the bomb before the U.S.A., what unspeakable disaster would have threatened humanity?... Will God protect her 11 once more?...

It is therefore a little earlier that the atomic era, the *Du, begins; That is,* at the *Alamogordo experiments,* July 16, 1945, at 5:30 a.m.

These experiments, carried out in secret, in the desert, 200 kilometres from the largest city (Albuquer), were to consecrate the realization of a discovery as important as that of the foe, which drew prehistoric humanity (or the survivors of the flood) from the
Night of Barbary. May she thus drive away the thickened spiritual darkness over the present world !

Observers were asked to prostrate themselves with their faces to the ground, their heads facing the opposite direction of the explosion.

At the moment of the explosion, there arose a glaring glow, brighter than that of day, which " passed through all shades, from golden purple to purple and blue ";Then, "a tremendous roar of apocalypse " and a bubbling cloud, multicolored, which rose to nearly 15,000 meters, like a gigantic mushroom... Later, the rising sun seemed to be nothing more than a small candle in

comparison !

Is it not symbolic, this prostration of the savers before the formidable multicoloured sun of the people?

whose grandeur and momentary brilliance apparently eclipsed that of God …

Their feeling must have been like the rapture of the mystics who, bearing the sacred torches, saw the On the evening of the 19th of Boedromion, they saw the glory of the Eleusinian shrine, resplendent with light, and foresaw the spiritual sun that would rise in their souls. Or again to their terror when, the next day, they passed through the symbolic paths of the infernal world, during the secret ceremonies of initiation into the great Mysteries. •

The sun, or its double, the Light, can represent the archetype of God the Father… In this respect, God is Justice, He sees the truth everywhere and always, He judges, He rewards.

*The theme of judgment. The Sacred Truce.*

Never has the theme of *Judgment* been so close, so rich in consequences… The whole of humanity is on a gigantic scale, like the soul of the deceased in the face of Osiris!' To be Good and of the 42 gods of the nomes, before whom he must justify himself… Will he be devoured by the monster, or, on the contrary, will his heart having been found light, enter the fortunate fields of lalou, the land of the blessed, where ears of corn grow a hundred cubits high… In our case, the choice is up to us, But the moments are numbered. Never has the world been so close to the End, to annihilation by Fire.

The peaceful use of atomic energy can and

must produce miracles, according to the technicians, and indeed introduced us to the land of the world.

Blessed (up to the ears of a hundred cubits, which will be possible, in theory !). We have seen that interplanetary expeditions will enter the realm of reality with the nuclear reactor. The atomic power stations, once built, will put us in possession of perpetual movement (on our scale), supplying us with almost free energy, and the social struggles themselves will then cease for lack of stakes... National struggles,
coal mines and oil wells will no longer have any reason to exist, since atomic energy and transmutations will be able to make up for them on their own account.

East and West will unite, forming one nation – humanity. The West will bring the benefits of its science, the East its wisdom, its millennial experience of the spiritual : this is how, in our day, psychologists have only just discovered intuition (Bergson), to recognize the so-called supernormal phenomena (Jung), while the East has been observing and classifying them for a long time... Tested by the sure experimental technique of the West, the educational methods of Yoga, adapted to Westerners, will ensure first the moral, then the spiritual progress of future humanity...

All this will take centuries, the transition period (from machinery to atomic energy) will be hard, but is it not better to endure everything than to blow up the world once and for all ?

In ancient Greece, all fighting ceased when

the heralds, or spondophora, proclaimed the *sacred truce, a* prelude to the great Eleusinian Mysteries... The huma-

It should also proclaim this *truce,* and for ever. Without this, the Water element of the two great floods, and the Fire promised by !' Apocalypse will unite to annihilate it. And, this time, there will be no more survivors, no more Gilgamesh seeking the secret of Life and Death from Um-Napishti, the witness of the Flood !

Who will come up with the initiative ? Particular groups : the Church, regenerated in the face of danger, political parties united by peril, or scientists and technicians themselves, these Magazitle candidates? Finally, leaders who have guessed the extent of the possible disturbances ?... Will it be imposed as a result of a partial war, the ravages of which are so appalling that the combatants, by common consent, will lay down the ar· my?... Wherever she comes from, let her be welcome !

According to Merezhkovsky, the kings of Atlantis met periodically to decide on war or peace, and decided war. May they, this time, decide peace...

For then, it will be at the dawn of the Dwapara, and not on the threshold of the modern apocalypse, that the scholars will have prostrated themselves, in the desert, on July 16, before the unbearable brilliance of the sun of men, like the prehists before the halo rose of their first pyre.

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## APPENDIX

The beginning of the Mesolithi now seems to date to the 8th millennium; It was also in the 8th millennium that the *Alpine migration* (brachycephalic) took place, coming from the depths of Asia, perhaps between 8000 and 7000 BC. However, the Scandinavian glacier disappeared around 7000 BC (6800 BC); the English Channel opened up around 6000 BC, the Sahara became a *desert* around the 5th millennium; it was also the beginning of the *Neolithic,* and the *Saharan* migration to the Nile Valley. But why, in this case, if it is really the Neolithic, does the *Chalcolithic* already begin, in Egypt, around the 6th or 7th millennium? It seems that *copper* appeared so early in Egypt, among a population in the Mesolitic stage, only because it was introduced by a people
having a more advanced civilization... This is in line with J's opinion . de Morgan, quoted by Contenau (see p. 96-97 ) : the gilded copper *(ori-chalcos )* brought by the Atlan tes. Now,

according to Plato (Timaeus ), the " Athenians " hoisted up Atlantis, which disappeared " in the space of a single

# TABLE SUMMARY SOME YUGA

| Legendary Cycle | Dates Yuga | his•. | (Historical) events | Diverse |
|---|---|---|---|---|
| Flood of Mà<br>Atlantean Del uge n | - i1502 | - 9;; 00 | Mesolithirr (Alps) | Cro-Magnon<br>or Atlantean |
| | - 7102 | | ,\ pporiüou d u '";"" in Egy pte Cl anens): p. 96 | (fü-\ mt rXGE |
| Last *sand hi* | | | | |
| i'' *sand hi* | - 6702 | - 6800 | Disappearance of the Scandinavian glacier | p. 96-97 |
| | - 6402 | - 6000 | Sulllnersion of the P as-de Calais | |
| | | - :i702 | Probable dehu t of as- t ronomiq nes (Egypt) | Neolithic Migration (Saha riens) V• |
| | | - 424 1 | millennium Cal <' nd rier (Egypt) | |
| Last *sand hi* | - 3402 | - 3600 | c\ The Sumerians (3.500) | " Del uge of your " |

1•'*san dhi*

- 3102 Civilizations of the Valley of !' Indus. Troy I.

Ancient Minoan

- 2902 - 2800 Pyramid of Cheops

*True Bronze* (Egypt, Iran, India) p. 31

Age du Bronze

- 902 - 8 He- Carthage

nP.rnÎP.r .fln'Yl
rf h,j

t" *Sand Hi*

1 - 602

f/2 1 - 98

1 398

Great Assyrian Empire (î22-6i 2)

- 606 ! Foundation of the Chaldean Empire

0 'Apogee of Rome : Caesar : (-the-44)

395 Great Invasions, sharing of!' empire

Large Scale P. 83-84

!798

Last *sand hi*

49 8

t•r *sand hi*

59 8

i /2

i09 8

Last *Sandhi*

t/2 1 i59 8

169 8

the Western Empire

(Theodoric " King of Italy " 493

622 1 The Hijra

i•r *Sandhi*

1898

m the Conqueror U53 *End of the Eastern Empire* U92

Discovery of America

The scientific renaissance (from Galilea to Newton)

Bonaparte. Liberal and Scientific Progress

FIQ EU

i895 *! Discovery of the electron*

Modern Apocalypse •

i945! ATOMIC ERA A N **1**

Atrocities on a large scale (1914-18, 1940-45)

N.B. - The bold strokes give 1° the legendary cycle, 2° the duration of the Roman Empire of the West (which embraces the whole of the descending Kâli). The double line gives the duration of the Eastern Empire (end : t century before the last sandhi of the Ascending Kâli). I also marked the t/2 cycles, for the Kâli and the 1'" sandhi of the Dwapara. It can be seen that the Yuga give quite well the beginning and end of great empires, given the length of the cycle, where i century = 8%, for the Kali.

Terrible day and night », engulfing the opposing army (was it the brachycephalic? Alpine Allies, Adversaries some Atlanteans dolicocephalic, or descendants of the Cro-Magnons ?). Thus at What's next some Catastrophic Provoked by Cast iron of the glacier Scandi. The remnants of Atlantis disappeared beneath the waters ; then, a few centuries later, the Pas-de-Calais, slowly undermined by the waters of the deluge, was definitively submerged. The last descendants of the Atlanteans, who took refuge in Sa· Hara, a neighbouring territory and a wealthy country of the Great Lakes, settled permanently in the Nile Valley (5th) millennium), where a grandiose civilization was soon born under their leadership (divine, civilizing dynasties). The date given by Plato (verse -9500) may be erro· perhaps too far back. Or those of the pre· Are they to be reviewed ? In any case, prehistory seems to be evolving in favour of the thesis (wasn't it once placed the opening of the English Channel at the 100.000 years in ar· In the case of the United States of : Currently, it is -6000).

In short, this would be the picture of the world if we were to recognize a real basis for the legend of Atlantis. Another plausible explanation is that Atlantis, a fortified country, is the Sahara, before it was transformed into a desert. Gradually pushed out of the country of their origin by the drying up of the Great Lakes and the disappearance of the vegetated
The men who had resided in the Nile valley would have preserved the memory of the "

Western Country, where ears of corn grow seven cubits ", their Paradise Lost... But for the Egyptians, their ancestors would have come from

a faraway country, located beyond the " very green sea " ; on the other hand, according to Plato, Libya (Africa to Egypt) was only one of the Atlantean colonies. And, according to Diodorus Siculus, after the disappearance of *Lake Triton* (in the Sahara), the mysterious people of the Amazons, adversaries of the Atlanteans, entered Egypt, where Horus, son of Isis, reigned at that time (therefore, at the time of the divine dynasties). First there would have been an " Atlantean" migration, then a " Saharan " migration, which argues in favor of the Atlantis thesis.

(1) People with matriarchy, or at least recognizing the status of both se)l:es

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